

International Missionary Index



Clifton Springs, New York,

✿ U. S. A. ✿

1905.

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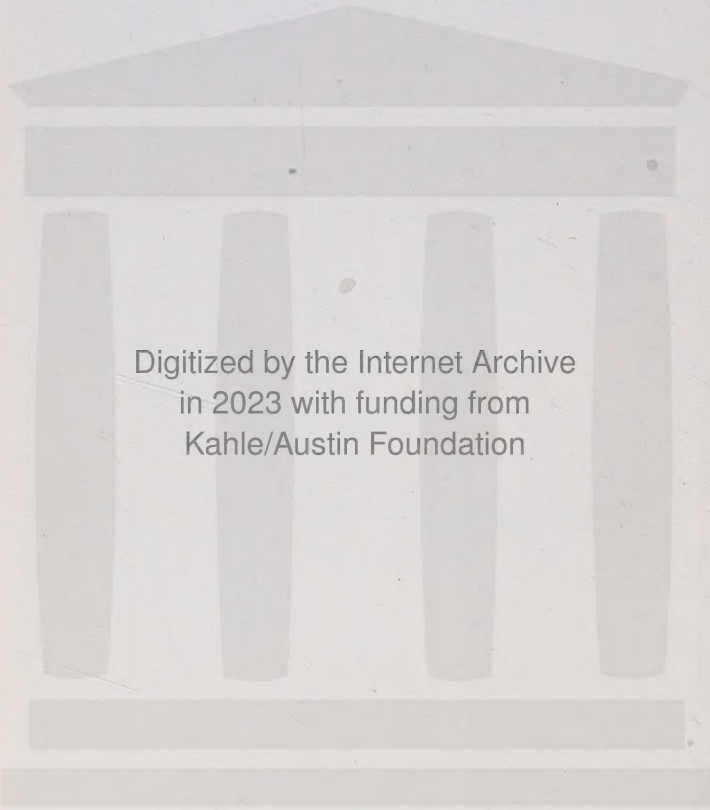
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G F E D C B A

MISSIONARY GROUP, JUNE 12, 1905.

- A. 1. Rev. C. C. Thayer, M.D. 2. Rev. Eber Crummy. 3. Miss Lucy Bement, M.D. 4. Miss Alice Thayer. 5. Miss Hattie Clark. 6. Miss Gertrude Hance. 7. Mrs. W. C. Johnston. 8. Rev. D. O. Fox. 9. Mrs. D. O. Fox. 10. Rev. J. Sumner Stone, M.D. 11. Mrs. J. Sumner Stone. 12. Rev. Lyman Bartlett, D.D.
- B. 1. Rev. Egerton Hart, M.D. 2. Rev. Egerton Young, D.D. 3. Mrs. T. J. Scott. 4. Rev. T. J. Scott, D.D. 5. Rev. M. Luther Stimson. 6. Rev. A. B. Winchester. 7. Mrs. Andrew Dowsley. 8. William Malcolm, M.D. 9. Miss Nellie Fife. 10. Rev. Ephraim Jones. 11. Miss Grace Loper.
- C. 1. Miss Sarah Hallman. 2. Rev. C. S. Eby, D.D. 3. Bishop C. C. Penick, D.D. 4. Rev. J. W. Waugh, D.D. 5. Rev. E. C. B. Hallam. 6. Mrs. E. C. B. Hallam. 7. Rev. J. Thompson Cole. 8. Mrs. W. H. Lingle. 9. Miss Grace Todd. 10. Mrs. Charles B. Hill.
- D. 1. Mrs. C. W. P. Merritt. 2. Miss Laura Austin. 3. Miss Mabel Crawford. 4. Mrs. J. L. Humphrey. 5. Rev. J. L. Humphrey, M.D. 6. Rev. Geo. M. Meacham, D.D. 7. Rev. Cyrus A. Clark. 8. Mrs. Cyrus A. Clark. 9. Miss Jennie S. Vail. 10. Miss Annie Abell. 11. Miss Mary L. Matthews. 12. Rev. Chas. Tenny. 13. Mrs. Chas. Tenny.
- E. 1. Miss Lillian Cathcart. 2. Mrs. H. C. Hazen. 3. Mrs. Charles Selden. 4. Charles Selden, M.D. 5. Rev. Clarence Newton. 6. Rev. Geo. B. Ninde. 7. Rev. Wm. A. Raff. 8. Rev. W. C. Bell. 9. Miss Frances Bement. 10. Mrs. W. C. Bell. 11. Mrs. A. K. Scott, M.D. 12. Mrs. W. H. Roberts.
- F. 1. Miss Carrie I. Jewell. 2. Mrs. J. Cooper Robinson. 3. Rev. Thomas^o Winn. 4. Mrs. Thomas Winn. 5. Mrs. David Thompson. 6. Rev. David Thompson. 7. Miss Annie Young, M.D. 8. Miss Annie Archer. 9. Mrs. Andrew Fraser. 10. Mrs. Chas. Mills. 11. Mrs. Mary F. Davis. 12. Mrs. Edward Chester.
- G. 1. Rev. J. Cooper Robinson. 2. Frederick Mendenhall. 3. Mrs. H. J. Bostwick. 4. J. Campbell White. 5. Rev. Francis Bates. 6. Rev. Geo. A. Bond. 7. Rev. Hubert Brown. 8. Mrs. J. T. Gracey. 9. Miss Ida Gracey. 10. Rev. James Lyon. 11. Max Wood Moorhead. 12. Mrs. James Lyon. 13. Rev. H. A. Crane. 14. Mrs. John Newton. 15. J. A. Sanders, M.D. 16. Mrs. E. B. Goodwin. 17. Miss Margaret Best. 18. Mrs. Moses Parmalee. 19. Rev. W. B. Kirkpatrick, M.D. 20. Miss Anna Henry, M.D. 21. Rev. Jacob Speicher. 22. Rev. Andrew Fraser. 23. Rev. J. E. Cummings. 24. Rev. Geo. Dye. 25. Rev. C. W. P. Merritt, M.D.



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TWENTY-SECOND ANNUAL SESSION OF

The International Missionary Union.

CLIFTON SPRINGS, NEW YORK

JUNE 7-13, 1905.

OFFICERS.

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Till 1906.

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REV. A. B. WINCHESTER.	

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C. S. EBY, D.D.,	REV. J. W. CONKLIN,
REV. FRANK L. DOBBINS.	

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EXECUTIVE COMMITTEE.

The President, Vice-President, Secretary, Treasurer, *ex-officio*.
J. CAMPBELL WHITE and DR. C. W. P. MERRITT.

OUTLINE PROGRAM.**WEDNESDAY, JUNE 7.**

- 7 P.M. Public introduction of missionaries, by name, board, field, department of service and term.

THURSDAY, JUNE 8.

- 9 A.M. Devotional Hour.
10 A.M. A service in memory of God's servants whom He has called Home during the past year.
3 P.M. China—her churches, spiritual development, self-support, missionary zeal, etc.
7 P.M. Missionary and political situation in China.

FRIDAY, JUNE 9.

- 9 A.M. Devotional Hour.
10 A.M. The Home Side of Foreign Missions.
2-5 P.M. Woman's work for women.
7 P.M. Japan—her missionary and political trend.

SATURDAY, JUNE 10.

- 9 A.M. Devotional Hour.
10 A.M. Missionary problems in Japan and Korea.
11 A.M. Africa—what tidings from the "Dark Continent?"
2 P.M. Children's Session.
4 P.M. President's reception—a social hour.
7 P.M. Stereopticon exhibit.

SUNDAY, JUNE 11.

- 9 A.M. Consecration Service.
10:30 A.M. Annual Sermon, by the Rev. T. J. Scott, D.D., of India.
4 P.M. Young People's Missionary Movement.
7 P.M. Missionary Problems.

MONDAY, JUNE 12.

- 9 A.M. Devotional Hour.
10 A.M. Protestant missions in Roman Catholic countries—Europe, South America, Mexico and the Islands of the Sea.
3 P.M. Missions in Mohammedan lands.
4 P.M. India, Burma, Siam.
7 P.M. Features of Christian progress in these lands.

TUESDAY, JUNE 13.

- 9 A.M. Devotional Hour.
10 A.M. Discussion on Woman's work.
11 A.M. Industrial work.
3 P.M. Medical work.
4 P.M. Educational work.
7 P.M. Farewell meeting for out-going missionaries, with parting addresses, music and handshaking.

ROLL OF MISSIONARIES PRESENT JUNE 7-13, 1905

YEARS OF SERVICE.	NAME.	FIELD.	BOARD.	PRESENT ADDRESS.
1892-03	Abell, Miss Annie E.	Micronesia	A.	Oberlin, Ohio.
1886-88	Allen, Rev. Ray	India	M. E.	LeRoy, N. Y.
1905---	Austin, Miss Laura F.	India	M. E.	Woodburn, Ore.
1898---	Archer, Miss Annie L.	Japan	C. M. S. in C.	Toronto, Can., Con. Life Bldg.
1867-04	Bartlett, Rev. Lyman	Turkey	A.	Springfield, Mass., 36 Forest st.
1887---	Bates, Rev. Francis W.	Africa	A.	Oberlin, Ohio.
1894---	Beattie, Rev. James A.	India	R.	New York, 156 W. 59 st.
1894---	Beattie, Mrs. James A.	India	R.	New York, 156 W. 59 st.
1897---	Bell, Wm. C.	Africa	Ind.	Lockport, N. Y., 129 Pine st.
1897---	Bell, Mrs. Wm. C.	Africa	Ind.	Lockport, N. Y., 129 Pine st.
1898---	Bement, Miss Frances K.	China	A.	West Dover, Ohio.
1898---	Bement, Miss Lucy P., M.D.	China	A.	West Dover, Ohio.
1897---	Best, Miss Margaret	Korea	P.	Canton, N. Y.
1886-87	Bond, Rev. Geo. A.	Malaysia	M. E.	Wayland, N. Y.
1887-96	Bostwick, H. J.	China	A.	Clifton Springs, N. Y.
1887-96	Bostwick, Mrs. H. J.	China	A.	Clifton Springs, N. Y.
1884---	Brown, Rev. Hubert W.	Mexico	P.	Manasquan, N. J.
1881-87	Cahtcart, Miss L. S.	Micronesia	A.	King's Mountain, N. C.
1889---	Chester, Mrs. Edward	India	A.	Hartwick Seminary, N. Y.
1887---	Clark, Rev. Cyrus A.	Japan	A.	Oberlin, Ohio.
1887---	Clark, Mrs. Cyrus A.	Japan	A.	Oberlin, Ohio.
1887---	Clark, Miss Hattie	Africa	A.	Carmi, Ill.
1883-94	Cole, Rev. J. Thompson	Japan	P. E.	Ogontz, Pa.
1892-97	Craue, Rev. H. A.	India	M. E.	Rochester, N. Y., 18 Mason st.
1905---	Crawford, Miss Mabel L.	China	M. E.	Sioux City, Ia.
1888-97	Crummy, Rev. Eber	Japan	C. M.	Kingston, Ont., 242 Johnston st.
1887---	Cummings, Rev. J. E.	Burma	B.	Saco, Me.
1876-84	Davis, Mrs. Mary F.	India	M. E.	Guilford, Conn.
1876-90	Dowsley, Mrs. A.	{ India } China	C. Scot.	Toronto, Can.
1879---	Draper, Rev. G. F.	Japan	M. E.	Syracuse, N. Y.
1901---	Dye, Rev. G. R.	Burma	B.	Waterloo, N. Y.
1876-96	Eby, Rev. C. S.	Japan	C. M.	Kingston, Ont.
1872---	Elwell, Mrs. C. H. R.	Burma	B.	Holyoke, Mass.
1884---	English, Miss F.-M.	India	M. E.	Seneca Falls, N. Y.
1887-05	Fife, Miss Nellie E.	Japan	B.	Syracuse, N. Y., 733 Crouse ave.
1884-94	Footte, Mrs. Frank W.	India	M. E.	Rochester, N. Y.
1872-05	Fox, Rev. D. O.	India	M. E.	New York, 150 Fifth Ave.
188-05	Fox, Mrs. D. O.	India	M. E.	New York, 150 Fifth Ave.
1905---	Fraser, Rev. Andrew L.	India	B.	Rochester, N. Y.
1905---	Fraser, Mrs. Andrew L.	India	B.	Rochester, N. Y.
1890---	Gilmore, Rev. David	Burma	B.	Rochester, N. Y.
1874-81	Goodwin, Mrs. E. B.	India	M. E.	Weedsport, N. Y.
1861-68	Gracey, Rev. J. T., D.D.	India	M. E.	Rochester, N. Y., 177 Pearl st.
1861-68	Gracey, Mrs. J. T.	India	M. E.	Rochester, N. Y., 177 Pearl st.
1856-97	Hallam, Rev. E. C. B.	India	F. B.	Keuka Park, N. Y.
1866-97	Hallam, Mrs. E. C. B.	India	F. B.	Keuka Park, N. Y.
1905---	Hallman, Miss S. B.	Africa	M. E.	Oil City, Pa.
1896---	Hallock, Rev. H. G. C.	China	P.	Oberlin, Ohio.
1870-99	Hance, Miss Gertrude R.	Africa	A.	Corbettsville, N. Y.
1893---	Hart, Edgerton H., M.D.	China	M. E.	New York, 150 Fifth ave.
1884---	Hazen, Mrs. H. C.	India	A.	Holley, N. Y.
1898---	Henry, Miss Anna, M.D.	China	C. M.	Markdale, Ont.
1897---	Hill, Mrs. Chas. B.	India	M. E.	Adams, N. Y.
1867---	Hoskins, Mrs. Robert	India	M. E.	Gardner, Mass.
1857-00	Humphrey, Rev. J. L., M.D.	India	M. E.	Little Falls, N. Y.
1894-00	Humphrey, Mrs. J. L.	India	M. E.	Little Falls, N. Y.
1884---	Jewell, Miss Carrie I.	China	M. E.	Chicago, Ill.
1895---	Johnston, Mrs. W. C.	Africa	P.	Washington, Pa.
1884---	Jones, Rev. Ephraim H.	Japan	B.	Tacoma, Wash.
1879---	Judson, Rev. J. H.	China	P.	Wooster, Ohio.
1879---	Judson, Mrs. J. H.	China	P.	Wooster, Ohio.
1881-02	Kingsbury, Fred L., M.D.	Bulgaria	A.	Clifton Springs, N. Y.
1881-02	Kingsbury, Mrs. Fred L.	Bulgaria	A.	Clifton Springs, N. Y.
1888---	Kirkpatrick, M. B., M.D.	Burma	B.	Philadelphia, Pa.
1890---	Lingle, Rev. W. H.	China	P.	
1890---	Lingle, Mrs. W. H.	China	P.	
1898---	Loper, Miss I. Grace	India	M. E.	Marilla, N. Y.
1879---	Lyon, Rev. James	India	M. E.	Delaware, Ohio.
1879---	Lyon, Mrs. James	India	M. E.	Delaware, Ohio.
1892---	Malcolm, Wm., M.D.	China	C. P.	Clifton Springs, N. Y.
1895---	Malcolm, Mrs. Wm.	China	C. P.	Clifton Springs, N. Y.
1887---	Matthews, Miss Mary L.	Macedonia	A.	Albion, N. Y.
1889-02	McConaughy, David	India	Y. M. C. A.	New York, 156 Fifth Ave.

1870-97	McMahon, Mrs. Sarah D.	India	M.E.	Brooklyn, N. Y.
1876-02	Meacham, Rev. G. M.	Japan	C. M.	Toronto, Can.
1898—	Means, Miss Alice	Indian	M.E.	Akron, Ohio.
1898-01	Mendenhall, Frederic	China	A.B.S.	Auburn, N. Y.
1885-95	Merritt, Rev. C. W. P., M.D.	China	A.	Clifton Springs, N. Y.
1885-95	Merritt, Mrs. C. W. P.	China	A.	Clifton Springs, N. Y.
1884-98	Mills, Mrs. Chas.	China	P.	Sidney, N. Y.
1894-02	Moorhead, Max Wood	India	S.V.M.	Erie, Pa.
1896—	Newton, Rev. Clarence H.	China	P.	Palmyra, Mo.
1861—	Newton, Mrs. John	India	P.	Doylestown, Pa.
1882—	Nind, Rev. Geo. B.	Madeira Is.	M.E.	New York City, 150 Fifth Ave..
1871-03	Parmalee, Mrs. Moses	Turkey	A.	Dunkirk, N. Y.
1899-04	Palmer, M.B.	Chile	P.	Auburn, N. Y.
1877-83	Penick, Rt. Rev. C. C.	Africa	P.E.	Fairmont, W. Va.
1893—	Raff, Rev. Wm. A.	Africa	F.B.	East Concord, N. Y.
1879—	Roberts, Mrs. W. H.	Burma	B.	Rochester, N. Y.
1888—	Robinson, Rev. J. Cooper	Japan	C.M.S. in C.	Toronto, Can.
1888—	Robinson, Mrs. J. Cooper	Japan	C.M.S. in C.	Toronto, Can.
1882-86	Sanders, Rev. Frank K.	Ceylon	A.	New Haven, Conn.
1861—	Scott, Mrs. Anna K., M.D.	{ Assam China }	{ B. M.E. }	Cleveland, O.
1862—	Scott, Rev. T. J.	India	M.E.	Ocean Grove, N. J.
1862—	Scott, Mrs. T. J.	India	M.E.	Ocean Grove, N. J.
1897—	Selden, Chas. C., M.D.	China	Ind.	Erie, Pa.
1897—	Selden, Mrs. Chas. C.	China	Ind.	Erie, Pa.
1895—	Speicher, Rev. Jacob	China	B.	Rochester, N. Y.
1881—	Stimson, Rev. M. Luther	{ China Micronesia }	{ A. M.E. }	Oberlin, Ohio.
1880-88	Stone, Rev. J. S., M.D.	India	M.E.	New York.
1880-88	Stone, Mrs. J. S.	India	M.E.	New York.
1866-96	Swain, Miss Clara A., M.D.	India	M.E.	Castile, N. Y.
1900—	Tenny, Rev. Chas. B.	Japan	B.	East Hamlin, N. Y.
1905—	Tenny, Mrs. C.	Japan	B.	East Hamlin, N. Y.
1868-73	Thayer, Rev. C. C., M.D.	Turkey	A.	Clifton Springs, N. Y.
1896-98	Theal, Mrs. Annie	N.A. Ind.	C.M.	Clifton Springs, N. Y.
1862—	Thompson, Rev. David	Japan	P.	Wooster, Ohio.
1873—	Thompson, Mrs. David	Japan	P.	Wooster, Ohio.
1869-72	Thompson, Miss Mary	China	A.	Clifton Springs, N. Y.
1896—	Todd, Miss Grace	China	M.E.	Chicago, Ill.
1880—	Vail, Miss Jennie S.	Japan	M.E.	New York.
1859-95	Waugh, Rev. J. W.	India	M.E.	Delaware, Ohio.
1893-93	White, J. Campbell	India	Y.M.C.A.	Allegheny, Pa.
1887-89	Winchester, Rev. Alex. B.	China	A.	Toronto, Can.
1877—	Winn, Rev. Thomas C.	Japan	P.	
1877—	Winn, Mrs. Thomas C.	Japan	P.	
1883-90	Witter, Rev. W. E., M.D.	Assam	B.	Boston, Mass.
1898—	Young, Miss Annie, M.D.	Ceylon	A.	Boston, Mass.
1868-77	Young, Rev. Egerton R.	Hud. Bay	C.M.	Bradford, Ont.

KEY TO ABBREVIATIONS

A.: American Board, Congregationalist.—A. B. S.: American Bible Society.—B.: American Baptist Missionary Union.—C. M.: Canadian Methodist.—C. M. S. in C.: Church Missionary Society in Canada.—C. P.: Canadian Presbyterian.—C. Scot.: Church of Scotland.—F. B.: Free Will Baptist.—Ind.: Independent.—M. E.: Methodist Episcopal.—P.: Presbyterian.—P. E.: Protestant Episcopal.—R.: Reformed.—S. V. M.: Student Volunteer Movement.—Y. M. C. A.: Young Men's Christian Association.

RECOGNITION SERVICE.

The 22d annual session of the International Missionary Union opened at Clifton Springs, June 7, 1905, at 7 P. M. with the usual recognition service. Rev. H. A. Crane, Vice-President, was in charge. Dr. S. H. Adams, chaplain of the Sanitarium, offered prayer.

Welcome. The Superintendent of the Sanitarium, Mrs. Dr. Henry Foster, in welcoming the Missionaries said:—"Mr. President and Missionary Friends, it is a great pleasure to bring to you to-night a little word of welcome. With all the many opportunities which are so universal for information, for instruction and for help in regard to mission work, it is wonderful to me that there are so many who have not shown any interest in the cause of missions. I think it must be because they have never come in contact with missionaries as is our great privilege at Clifton Springs.

As we have the opportunity of gathering here and hearing from you who bring to us such messages of God's wondrous work, our hearts are stirred within us and we feel anew the truth of what the wise man of old said, 'As cold water to the thirsty soul, so is good news from a far country.' You come to us from afar. You bring to us the message of what God is working in a way that we have not comprehended. We thank you for it in advance, and ask that His blessing may be here. Almost the last words Dr. Foster ever sent was when Dr. Merritt was going to address the students at Auburn Seminary,— 'Tell them their success will be only as they are filled with the Holy Spirit.' And may not that be his message to us to-night? It is only through the ministry of the Spirit that we can go forward to reveal Him to others. May God bless you, one and all, and may this week be one of great refreshing and great help in your journey of life."

Response. Rev. H. G. C. Hallock of China, responded on behalf of the missionaries, thanking Mrs. Foster and the Sanitarium friends for the hearty welcome.

Then followed the presentation of the missionaries by the countries which they represented. As the various mission lands were called, those laboring in them came to the platform and each gave his name, board, date of appointment, and kind of work, with brief personal experience.

TABULATION OF ATTENDANCE.

BY BOARDS

American Board.	26
American Bible Society	1
American Baptist Missionary Union	14
Canadian Methodist	6
Canadian Presbyterian	3
Canadian Church Miss. Society	3
Church of Scotland	1
Free Baptist	3
Independent	5
Methodist Episcopal	35
Presbyterian	15
Protestant Episcopal	2
Reformed Church	2
Student Volunteer	1
Y. M. C. A	2
Total	119

BY COUNTRIES

Africa	9
Assam	2
Bulgaria	2
Burma	6
Ceylon	2
China	29
India	37
Japan	19
Korea	1
Macedonia	1
Madeira Islands	1
Malaysia	1
Mexico	1
Micronesia	2
N. America Indians	2
South America	1
Turkey	3
Total	119

THURSDAY, JUNE 8.

“ My soul wait thou only upon God ; for my expectation is from him.”

The first devotional hour was conducted by Dr. W. E. Witter, formerly of Assam, now Secretary of the American Baptist Missionary Union.

After a moment of silent prayer Mr. McConaughy prayed.

Prayer. “ May it be quiet enough in our hearts this hour for us to hear the voice of gentle stillness that comes to us. We have been very busy going to and fro, and occupied with the hurry and noises of our life. We come aside at thine own invitation to refresh ourselves in the sweet fellowship which we have with the Father, with the Son and with one another. We ask that during the few days of this conference, and all its hours, there may be such perfect unity of the spirit that we may have fellowship with Thee unbroken, and a sweet intimacy and close walk with God. That we may have revelations which will send us forth to be better, and to do all that Thou wouldst have us. Our very heart hunger is a mute appeal to Thee. Come, O Christ, with thine own sweet, satisfying,—exceeding satisfying presence, and grant us thy peace and the simple faith which will make us capable of receiving all Thou hast in store for us.”

“ As I look you in the face this morning, and think where **Introductory.** you have been, the scenes you have witnessed, what you have done, what you hope to do, and what you know and feel of this world’s needs, I have said to myself, ‘ Where on the face of this earth this morning, is there a room that represents so many needs as this room ? ’ Every heart here has been touched with the compassion of Christ, has seen the heavenly vision, and felt the woes of humanity. The world has to know our Saviour, and doubtless numbers of us here have special heart needs that possibly for the time being obscure our vision. As I have thought of this meeting, the message that comes to me is from Heb. 6:1. ‘ Wherefore leaving the doctrine of the first principles of Christ, let us press on unto perfection.’

But we came here weary ; some of us broken in life—some of us troubled and disappointed. Since I have been here hearts have been opened to me that told of heart hunger at this Conference. And you ask us to go on unto perfection ; to full growth : and my body is so weak and my brain so tired, and the burdens so heavy, and the future seems so dark ! Yet this is my word this morning, to myself and to all of you. Let us press on to perfection. Because Jesus Christ is the same yesterday, today and forever. We do not throw the anchor of our heart down into life’s troubled sea, but upward, upward, upward, into the deeps of the heavenly sanctuary, where the hand of our Christ holds our tempest-tossed bark. He is here this morning, waiting to bless us, individually and collectively, according to our need. Let us ask that no shade of doubt make it possible for us to go away fasting, but that we shall receive each, a blessing beyond anything we ever dared to dream of, or pray or hope for.”

Memorial Service. During the year nineteen members of the Union have been called from labor to reward. Three of these were members of the Board of Control, and one of them, Mrs. C. C. Thayer, had served the Union for thirteen years as its patient, tireless and most efficient secretary.

The memorial service was in charge of Dr. Edgerton R. Young, who read Rev. 7:9-17 and called upon Mrs. Mary C. Nind to lead in prayer.

Mrs. Nind's Prayer. "O Thou who art the Resurrection and the Life, who didst say, 'He who liveth and believeth in me shall never die,' we come to this memorial service with comfort in our hearts, thanking Thee for the vision of John on the Isle of Patmos, who saw the goodly company that no man could number, which had come out of great tribulation, and for the song he heard of triumphant voices. We rejoice this morning that though we miss the faces, we have blessed memories of these gone on before, and we rejoice as those who have a bright hope of reunion in that land to which we are journeying, leaning on the arm of our Beloved. We thank Thee for all the glorious victories they were able to achieve through our Lord Jesus Christ. For the glorious salvation that illuminated their sick rooms and dying beds; and for the glorious prospect of a reunion in that land of joy and peace, in that sinless clime where the Lamb in the midst of the throne doth feed them and lead them to the fountains of living waters, and where God Himself shall wipe the tears from our eyes.

We ask Thy sustaining power for the bereaved. Thou hast given us the abiding Comforter. May the presence of Him who said 'Lo, I am with you alway, even unto the end,' be graciously and gloriously and constantly with us, and help us to a little longer wait, and work—how little none can know,—and by and by sit down to the marriage feast of the Lamb, through the abounding grace of our Lord Jesus Christ."

"They rest from their labors and their works do follow them."

Name.	Field.	Board.	Decease.
Cushing, Rev. Charles W., D.D.	Italy	Methodist Episcopal	April 8, 1905
Daniels, Miss Caroline H., M.D.	China	Baptist	July 2, 1904
Faye, Miss Mary D.	India	Baptist	Dec. 24, 1904
Graybill, Rev. A. F., D.D.	Mexico	Presbyterian, South	Jan. 21, 1905
Gulick, Rev. Thos. L., D.D.	Spain	American Board	June 15, 1904
Hart, Mrs. Edgerton	China	Methodist Episcopal	Mar. 12, 1905
Houston, Rev. M. H., D.D.	China	Presbyterian, South	June 19, 1905
Kay, Miss Lydia J.	China	China Inland Mission	Sept. 2, 1904
McDonald, Rev. Davidson, M.D.	Japan	Canadian Methodist	Jan. 4, 1905
Mosier, Mrs. L. H.	Burma	Baptist	Aug. 24, 1904
Norton, Eben	India	Independent	May 20, 1904
Schauffler, Rev. Henry A.	{ Turkey Austria }	{ American Board China Inland Mission }	Feb. 15, 1905
Sharpsleigh, Rev. A. L., M.D.	China	{ American Board China Inland Mission }	{ Feb. 3, 1905
Stevens, Mrs. Abbie M.	India	Presbyterian	Jan. 9, 1905
Stone, Miss Cora A.	Japan	American Board	Aug. 29, 1904
Taylor, J. Hudson, D.D.	China	China Inland Mission	June 3, 1905
Thayer, Mrs. C. C.	Turkey	American Board	Sept. 9, 1904
Thoms, Mrs., M.D.	Arabia	Dutch Reformed	Apr. 29, 1904
Whylock, Rev. Peter	Africa	"Regions Beyond"	Nov. 11, 1904

While the audience stood this list was called after which opportunity was given for tributes of affection and esteem from those who had formerly been associated with them in the Master's vineyard. Touching and inspiring were the references to beautiful characters and heroic achievements on the part of these whose complete record can only be written in the great books above.

By request of the Board of Control Mrs. Dr. Gracey prepared and read the following memoirs of the deceased Officers of the Union :

REV. CHARLES WESLEY CUSHING, D.D.

Dr. Cushing died at the residence of his daughter in Schenectady, N. Y., April 8, 1905. He was an active and influential member of the Missionary Union from the third year of its organization and for several years a member of the Board of Control. He was sent by the American Bible Society to Italy to inaugurate their work at the time when Italy became a united Kingdom. He was broad in his vision, and interested in all Missionary movements, and rarely missed a session of the Union. Dr. Cushing was a most successful pastor, and noted educator, having been at the head of several Methodist Institutions. He was always and everywhere the scholarly, courteous, Christian gentleman.



MRS. C. C. THAYER.

MRS. C. C. THAYER.

Mrs. Dr. Thayer, secretary of the International Missionary Union for thirteen years, died in the Sanitarium at Clifton Springs, N. Y., Sept. 9, 1904. Her health had always been exceptionally good until she was suddenly stricken with her last illness, which was a great shock to all her friends.

Mrs. Thayer was a remarkable character, a devoted Christian, a cheerful, hopeful, helpful spirit. She was educated at Ripon College, Wisconsin, a member of its first graduating class in 1867. The beauty and unselfishness of her character, during her school life, made a great impression on her associates. When she accepted Christ it was a thorough consecration of her entire being to His work, and her love and abiding loyalty ever thus testified.

In the year 1868, with her husband, Dr. C. C. Thayer, she went to the Turkish Mission in Asia, under the American Board. They spent some time in the old city of Antioch; then returned home and ever afterwards she was intensely devoted to the missionary cause. Quiet and unobtrusive, she was ever on the alert to help every one about her. She had the spirit of Mary that loved and the devotion of Martha that served. She had a clear intellect, a sound judgment, a deep religious experience and always everywhere exerted a spiritual influence. Her Christian life was simply irresistible. Very few women had such an intelligent outlook over the whole missionary field. In her relations as secretary of the Union, she touched the Missionary world, for she was brought into personal relations with all denominations. Missionaries who came and tarried only a week each year learned to appreciate her character and worth. Beautiful letters have come from the remote parts of the globe, testifying to her courtesy and kindness during the sessions of the Union. How we miss her! Her triumph in the last hours was complete. Almost her last audible prayer was for this Missionary Union. "Father, bless all the officers and members of the Missionary Union, all missionaries at home and abroad, and their children, and bring their children to Christ, and give unto Christ the heathen for His inheritance, and the uttermost parts of the earth for His possession." And having breathed this comprehensive prayer, she entered into eternal life.

REV. THOMAS L. GULICK, D.D.

Dr. T. L. Gulick, vice-president of the International Missionary Union, died at Kijabi, British East Africa, June 15, '04. Dr. Gulick was of a distinguished missionary family, and was born in 1839 of missionary parents in the Hawaiian Islands. He was one of seven brothers, all of whom became prominent ministers or missionaries. He prepared for college in Honolulu, then came to the United States and was in Rutgers College one year, three years at Williams College, and completed his theological course in Andover and New York Seminaries. He engaged in city missionary work in New York and later in Chicago. After his marriage to Alice E. Wallbridge, of Ithaca, N. Y., they went as missionaries to Spain under the American Board. After ten years in Spanish work (in Saragossa) he returned to this country much broken in health, and received great benefit by a period of rest and treatment at the Sanitarium at Clifton Springs. He then went to Cuba, sent by the American Bible Society, to help start their work, then preached for a year in Las Vegas, New Mexico, under the Home Mission Board.

He was connected with the International Missionary Union since its second year, in various relations. The year preceding his death he was its vice-president.

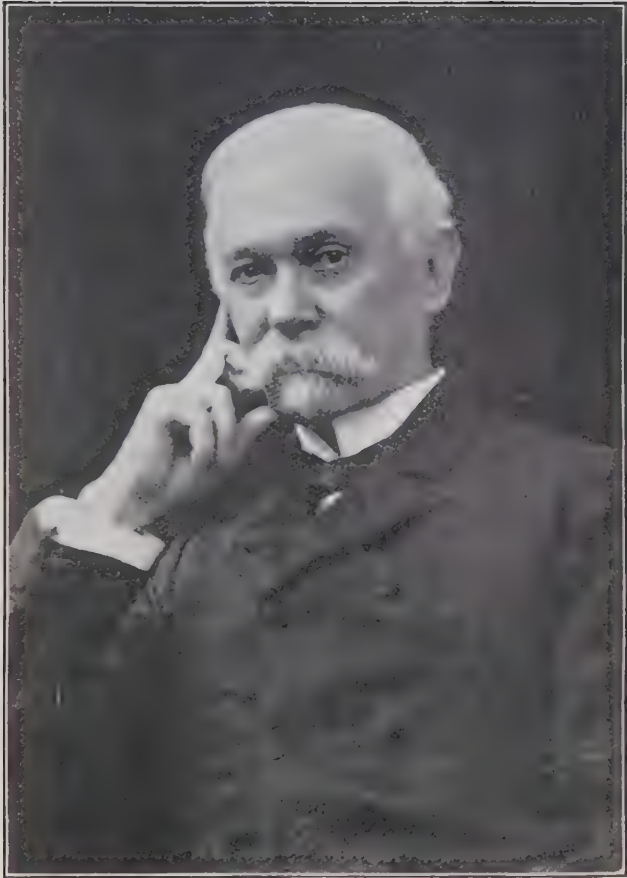
At the Ecumenical Conference, 1900, he was chairman of the Committee on Oceanica, Hawaiian and Philippine Islands.

Dr. Gulick was taking an extensive missionary tour in company with a life-long friend when the summons came for his translation, and although the call came in the heart of Africa, it is a satisfaction to know that he was with kind Christian friends of the Africa Inland Mission. He was attended by Dr. Henderson of the Mission, and tenderly cared for in the family of Rev. C. E. Hurlburt, Director of the Mission, who writes :

"They landed in Mombasa on the 21st of May, and were on their way to Uganda, traveling part of the way by rail and part of the way on foot. They left the railway at Nakurn and with a caravan of sixty natives were making an excursion to Lake Baringo, when Dr. Gulick's strength gave out, and he returned to Nakurn and took the train back to Kijabi, where he was to recruit and join Mr. Alexander at Entebbe, a month later. On his arrival at Nakurn he wrote a cheerful letter on June 9th, to Mr. Alexander, who writes:—

'I felt entirely reassured about his condition and looked forward with pleasure to meeting him later at Entebbe. We felt sure that the Kijabi air and kind friends would soon restore him to his ordinary vigor.' They were not to meet again on earth, and six days later Mr. Gulick was taken to his Heavenly Home. The news conveyed by native runners from Nakurn, bringing a telegram from Mrs. Hurlburt, was a great shock to the faithful friend in the wilderness camp by Lake Baringo.

In a letter to the President of the Union, written shortly before leaving home, Dr. Gulick said : 'It would not be at all surprising if I should leave my bones in Africa, tho' I look for a different result, of course. There is no occasion for anxiety, as our Guide and Guardian makes no mistakes.' "



REV. THOMAS L. GULICK, D.D.

THURSDAY AFTERNOON.

China. In the language of Dr. J. S. Stone who presided, the first session for the discussion of mission problems was given to "an open parliament" on China. The development of the native church,—its spirituality, independence, self-support and missionary zeal, were the leading topics.

Rev. H. G. C. Hallock. I am very glad that our leader said that the key note of our meeting would be optimism,—and I want to tell you that we have the grandest reason, in China, for being optimists. People are coming to us by hundreds and thousands in Manchuria. I wish you could all be with the workers in Foo Chow! I was there just before the Boxer rising, and my heart was just warmed with the spirit of the Church. Go down to the Canton mission and see Dr. Fulton and his workers,—they cannot keep up with the work there. When we saw the active Christians dying in the Boxer uprising, for their Lord, we learned what it meant to be a Christian. They opened one man after he died to see where his courage came from, so all over China they are opening up the Christians to see where their courage comes from.

Rev. W. H. Lingle. About 1300 were added to the Church in connection with the Canton Presbytery last year. About the same as was added in the Canton mission for the first fifty years. When I first went to the station in '89 there were about 20 Christians, and the other day they erected a chapel to hold 700 people. In 1894 there was not a convert in the province of Hoonan. There are several thousands today. Up to 1899 there were not half a dozen missionaries in that province with 20,000,000 people; now over 100 missionaries, representing more than a dozen mission societies. The last time I was there I told them to go to work and build a chapel, and since I have been here in America I received a letter stating that they had raised \$360 and I was to duplicate it. I had promised to duplicate whatever sum they would raise.

Miss Carrie I. Jewell. I asked a young boy, "If I knew your life for the last five years as God knows it, would it make me sad or glad?" He said, "I think it would make you very glad." I said, "What are you doing?" "What Christian work?" and he said, "Nothing much." But I said, "What are you doing?" "Nothing only family prayers." When asked to explain, I discovered that his two brothers' families gathered there for a meeting every day and he usually led them. I asked "How many are there?" and he said, "about twenty." A member of his mission said he gave quite generously. Two young men carried the money they earned to their mother and she laid away a tenth for the Lord's work, and also of her own and it amounted to between \$40 and \$50 a month which went into the Lord's work.

Miss Frances K. Bement on self support. I believe if the Chinese had a little more help they would do a great deal better. In the beginning they did not want education for their girls and would not let them come to school. But we have obtained quite a good beginning for self support in our schools. We have a fine boarding school with 66 pupils who furnish their own books and other things. They also pay their own board.

Two years ago we wanted a boarding school for the boys and we received \$1,600 and a good woman in New England gave \$2,000 to finish the building and we have the building, nearly half being given by the Chinese themselves. In this district, equal in size to Vermont and New Hampshire, we have about 30 churches, and only two or three of them are dependent for half of their support and expenses, and four are entirely self-supporting and nearly all are about three-fourths self-supporting.

We have over 60 churches in the interior that more than half
Mrs. Scott. pay their own pastor and school teacher. They also give half and sometimes more toward putting up chapels and making repairs. In the girl's boarding school every one pays all that is asked for tuition and board. We do not ask high prices. Two years ago scarcely a parent was willing to have his girls educated at all; they are now willing to pay for it.

The opportunities and possibilities for educational work in
Rev. J. H. Judson. China were never greater than today and I would like to give you a few facts to prove this statement. The first is, in the year 1902 the Emperor issued an edict which should transform schools and colleges such as they were then, into schools and colleges for teaching Western branches. Second, in the same year he issued another edict calling upon all the governors of provinces to take out their very best young men to send them abroad for the Western education. As a result perhaps 5,000 Chinese picked men have gone over to Japan and if it were not for the Exclusion Act in America I suppose some would come here. I know some who are here. Another fact is that the high officials are following and pursuing our methods and are establishing schools throughout China for Western education. In Foo Chow I know one Prefect who has closed two large temples, and transformed them into schools for teaching the Western branches, and they are teaching just the same branches there as are being taught here in America. Our books are being translated into Chinese. And in their cities they have opened schools for the teaching of these branches. I received a paper which stated that the Viceroy living at Nankin visited in person one of the Mission schools and made an address praising the educational work carried on, and giving them encouragement to pursue their studies, and at the close of his remarks he said, "After all, young men, the religion of Jesus Christ is deeper than the religion of Confucius." The high officials are anxious to model their schools after our schools here in America. A year ago a committee of four came to my house with a document for the establishment of a girls' school in Hang Chow, written in Chinese characters of gold. These were not Christians. We did not call them heathen. They were desirous of opening up this school for girls. There may be other such schools.

THURSDAY EVENING.

The Missionary and Political Situation in China was the subject of the platform meeting, presided over by Dr. C. W. P. Merritt. Addresses were given by Mrs. Anna K. Scott, M.D., Rev. J. H. Judson, Dr. Chas. C. Selden, Miss Carrie I. Jewell, Rev. H. G. C. Hallock, Dr. Edgerton H. Hart, Miss Grace Todd and Rev. Alex. B. Winchester.

**Rev. W. H.
Lingle on the
Political and
Missionary
Outlook.**

There are two subjects connected with China, one is history, the other is prophecy. It is much easier to give history than prophecy. Let me give you a few facts in the history of China, of recent date. Nearly all of you know what occurred in 1898 when the young Emperor under the influence of reformers issued edict after edict that startled the world. The Empress Dowager dethroned the Emperor, seized the reins of government and holds them today. It was reported that he was inclined to accept Christianity. He is Emperor in name, and in name only. I have found people since I have been home, who were very unfair and unjust towards the Chinese, regarding them as savages and an uncivilized people. I have plead for them, I cast in my lot with them and feel toward them as brothers. There are always two sides to a question, and I have tried to show that they were not altogether to blame. The English had seized Chinese territory, had forced opium on them at the cannon's mouth, and caused China to pay a great indemnity for the opium she threw into the sea. France seized Chinese territory; Japan seized Chinese territory; Russia seized Chinese territory. And papers that are published in these countries proposed to parcel out all that great empire among the great military powers of Europe. They are as great a people, as proud a people as ever lived on this earth. They could stand it no longer and they determined to be forever rid of the "foreign devil." We cannot justify all their ideas but there are extenuating circumstances. They did no more than we would do in the same circumstances. How would the Puritans have acted? I fear they would not have covered themselves with glory.

China has produced some of the world's greatest teachers and most useful inventions. Not a nation that touches China but has borrowed inventions. The Chinese for thousands of years have been teachers, and never pupils, but today they are in the attitude of the pupil. They want to learn and are studying books on all subjects, and are sending their pupils abroad to study all subjects. And what a pity this Christian nation of ours could not have been as far-sighted and magnanimous as little heathen Japan. She sent a special representative to China and said she would make special provisions for them in her schools. By that act Japan has bound China to her more powerfully than with cables of steel. Some one says the Japanese will get ahead of us. I say we will have ourselves to blame. If we had done as Japan did and sent our representative there, and invited her students here, we would have had them by thousands and what an opportunity to us, as a great Christian nation, to educate the leading citizens of China! For they are going back to be the leaders of the nation,—of new China. I have been telling history,—this is prophecy.

Perhaps never in the history of China were the opportunities larger than today. Our schools are being crowded and over-run with students and they are coming not only from Christian families, but also from Heathen families, and from the higher classes. When I first went out it was quite difficult to

get students to come to the schools. We had to pay their traveling expenses back and forth, furnish their clothing, bedding and books, and even pay for shaving their heads, pay all their barber's bills—and in many cases we had to

**Mr. Judson
on Educational
Work.**

even pay them to come to our schools. Now these expenses are all paid, and on the other hand they are paying quite a large amount of the running expenses of the school. And they are coming to us in such large numbers that we cannot begin to take all who come.

I received a letter from my colleague, and he tells me this year's term opened with 120, and they had to turn away 250 for want of room to receive them. And they come to us, too, with the understanding that they are coming to a school where Christianity is taught, and emphasized and put to the front. And although they want to learn the Western sciences yet they are willing and ready to abide by the rules of the schools, and take all the Bible, and other Christian books which we give them in our course of study, and a large number of them give themselves to Christ. Of course every boy does not turn out to be a good boy in China, any more than at home. It is so the world over. There are failures with some of these. Some afterwards reject Christianity, but I am glad to say that the great majority of them have proved faithful to the faith which they have professed in the schools.

**Dr. Selden
on Care of
the Insane.**

Dr. J. G. Kerr spent 40 years of his life in China in medical service under the Presbyterian Board. He felt the need of an insane asylum. For many years he tried to start such an asylum. He received no encouragement from his Board, and was not able to get any help from them, but towards the end of his life through his own generosity he started an asylum—the first, and till now the only one in the great empire of China. It took us a long time to make up our minds that this was our work. It was after we had been there about four years that we could see the Lord had taken us there for that. We went to Canton, and in a few months Dr. Kerr died, and we stepped right in and took charge of that asylum—called the J. G. Kerr Refuge for the Insane. There is no census in China,—no possibility of determining how many insane there are. I can only say there are many. You do not see them often on the street. They sometimes drop down on the street and are found by some one who has the love of man in his heart. They are usually kept in their houses, chained if they are harmful. I was called to Canton to see a woman and found her chained, as she had been for twelve years, with chains about her neck. She could only move about four feet. I tried to persuade them to let me take her to the asylum but they would not, and she died after having been chained for 15 years. It is a great experience to people when we take off their chains. In most cases we loose them at once. The Chinese are generally very much afraid of them. Some one said "It is a wonder the Chinese women are not all insane." The greatest cause is the way they are treated in their homes. There is polygamy and ill-treatment of many kinds. I remember a very pretty young woman of 17, second wife of some man, was brought to us a maniac and returned well, and came back insane again because his first wife treated her so badly. Among the men I cannot find out any one cause for the large number of cases. Opium does not often seem to be the cause. Often they have become insane and opium has been given to keep them quiet. Our first step is to break the opium habit, and it usually takes about five days before the suffering is over. Many of the insane get well. The asylum is not large. It is only seven or eight years old, and at the most there are 67 patients. Out of that number last year 30 recovered and went home, though

two or three returned ; I think the rest remained well, because if they had not I think they would have been brought back.

Mr. Hallock
on
Peace and the
Gospel.

It is a time of peace now, and I do not want any of you to think you are coming to China to enter into a great Boxer uprising again. It is a time of peace and a time to preach the Gospel, with all our hearts, and minds and souls. Many a time have I seen the boys in the Shang Hai school with their eyes filled with tears at the preaching of the Word. I never thought the Chinese could be moved but I believe the time has come to preach the Gospel to the heart as well as the brain. And each of you, missionaries or non-missionaries, have a part to perform. I want every one of you to be interested in missions in China, to do all you can, to give all you can, give your money, yourselves, your prayers, and God will bless you.

Dr. Hart
on
Hospitals
and Popular
Prejudice.

The hospital stands for more than a healing institution. It has broken down prejudice. Many people who are reformers today in China are people who have been interested by having been patients in the hands of the physicians and surgeons in the Empire. If you want to win the heart of a man, operate on him. There is a very prominent man in China, on whom it was my privilege to successfully operate and I keep his influence today.

FRIDAY MORNING.

Mr. McConaughy conducted the devotional hour and presided during the morning session.

In this discussion Missionary Secretaries present were invited to participate. In introducing the subject Mr. McConaughy said :—

The Home Side
of Foreign
Missions.

This is to be a council of war, to make possible the evangelization of the world. The problem is the distributing of the missionary responsibilities which have become congested in centers. The Boards have two functions: educative and administrative. This first is largely atrophied or undeveloped. Three things are needed here at home : first, an awakening of prayer ; second, furnishing of men and workers ; third, resources, upon which largely the number of workers must depend. It is the will of God that every creature be given the Gospel. Every Christian is to help to give the Gospel to every creature, and every church to be a missionary society, consisting of every Christian who will help to give the gospel to every creature. Our great hope lies in the re-asserting of these principles and the calling of the Church back to them. How can we, as missionaries, find our part in the great working out of this problem? When on furlough, or on the field by correspondence, how can a missionary best do this? After you have been away and come back here we want to see how it strikes you.

Dr. T. J. Scott. In my observation, particularly on this visit home, the great difficulty has been hinted at in the remarks of the chairman.

The Church at home does not yet seem to look at itself as the prime factor in this work. They think the Board is the great agent for carrying on the mission work, and hence I have been striving to reverse that:

Missionary Boards and Secretaries and the Missionaries themselves are simply the agencies and agents of the Church which holds and controls the stock of this great enterprise for the evangelization of the nations.

Dr. Eby. My impression since I have come home is that you will hardly ever get that kind of a church till we have our fundamental idea enlarged to that of the Lord Jesus Christ.

Federation of the Churches for Missions. Our members can do a certain amount and then they stop, and when there is an enormous crisis the Boards find their limitations in a little while. We want to find a way in which all shall be combined in the whole work. If some idea could be projected through all the Christian Church, and with a larger outlook, and with less of denominational spirit, we would soon reach a place and do a work that has never yet been done.

W. H. Lingle. As to the service of the missionaries to the home churches, I think it should devolve upon the Secretaries and the Boards to say who should go out and talk and who should not. I have been told that most missionaries are indifferent speakers. The people do not want them in our large city churches on Sabbath morning. Now the Board should be exceedingly careful as to its selection. I think they made a mistake in sending me out. Then the missionary, when he goes out, should not denounce the people with whom we have identified ourselves. Our brothers and our sisters. It makes me fighting mad to hear any one run down the Chinese. Dear knows we all have our weaknesses. I could tell you today weaknesses of the American people that would surpass anything that could be said about the Chinese. Our message should be to tell of the work, the work which the Lord has done, that our eyes have seen, and our ears have heard,—of the progress of the people. We must take a broad view. If we are speaking about China, we must speak of our own individual place, our own station. We ought to have something definite in view when we go before an audience. We want a man, or a woman, or a school building, or something specific for this or that. Not begging, but speaking of the need, that the people may know what we want. We may interest the people and not focus on anything.

Dr. E. R. Young. There are others who can preach better than we,—we can tell the story. Tell something that has been done. Some oppression that has been suppressed—some cruelty overcome. I tell the simple story of life among the Red Indians. When I first went out I thought I must get up something elaborate and nice, and the people came in crowds to hear me, and I fired my speeches at the crowd and lost the crowd, and I threw the speeches in the fire, and told my simple story and got back my crowd, and the collections.

J. E. Cummings. I have not found any difficulty in finding people easily interested in missionary affairs. I was never interested myself till
"Personal Touch." I came in contact with a live missionary. My work is to pass on to some one else that vital touch. The pastors are getting interested, and are ahead of their churches. The men are not informed and are not interested and it seems to me the problem is to get these men.

T. C. Winn. I have tried to show the joy and the privilege and blessings it would bring to have part in the mission work. I have plead for money, but endeavor to leave some seed thought that will in future grow and produce that result.

Dr. Scott. I never plead the foreign missionary work against any interest they may be maintaining, but simply say "This ought ye to do, and not to leave the other undone." Do the home work, but do not leave the foreign work undone. It never pays to awaken opposition. Besides inspiration and information and illustration, isn't

J. Campbell there something no one has spoken of? Why should we not
White, Secretary appeal for money? Is not the oration full of rapid evapora-
United tion unless we ask for the money. I think we ought to tie up
Presbyterian all the interest there is. If people only have an interest of two
Mission Board. cents a week, they should have something. We must come
to the Biblical standard and give weekly offerings from the

entire congregation for missionary work. It is as easy to give ten cents a week as fifty cents a year. It is not to satisfy everybody's conscience, and forget about it all the rest of the year. That has gone out of date. The only way to support the home work is by weekly contributions, and if we are going to love our neighbor as ourselves we must insist that people shall put their whole contributions on the weekly basis. They are asked to put down a penny or a nickel a week. We are praying for the time when they will be awfully ashamed to put down as little as a dime. We are not aiming to get as much for foreign missions as for home missions, but to get as much as the people are spending for themselves. It will help them to get a new insight if we ask them to look into their own expenditures, and to tie themselves up to some special plan.

Then we want besides organized financial methods, organized supplication. How many minutes a day will you set aside for the business of prayer? If we have only a penny's worth of money let us have also a penny's worth of prayer. They go together. We have got to show people what can be done by prayer, and what God intends by all His promises. Half an hour a day should be given to intercessory prayer. I have a little prayer book, a blank book in which I jot down the things I want to pray for. If you try it you will see that you will get so many things to pray for that you can't get through it in less than half an hour. It is meant by God for a method of doing daily work.

I am acting as one of the secretaries of our Board in Canada.
J. Cooper Rob- It is a comparatively new board. I went as the first mission-
inson, Secretary ary sent by our church to a foreign land, in 1888. We had
C. M. S. in then no proper organization, but about three years ago our
Canada. whole church took up this subject and the church became by
act of legislature, the missionary society. We have found the
congregations taking the deepest interest in missionary work are those of
greatest spiritual power in their community.

I have been interested that our returned missionaries
B. Winget, Sec- use the plans most successful in reaching the churches—
retary Free I think there is need of quite a variety in order to adapt
Methodist Mis- ourselves to the varied conditions of all our churches. I
sions. find among our own people quite a difference in respect to
the conditions in different churches. Some are intensely

interested. All they ask is an opportunity. Others are just the opposite. Most of our missionaries are welcomed with wide-open churches. Meetings should be thoroughly advertised and made known and there should be special prayer that the effort be successful. The people need information. Emphasize the fact that this is the height of Christian privilege to give the Gospel to the world. It is the highest privilege of the Church and should be so considered.

FRIDAY AFTERNOON.

Women's Session. Women's work for women in many lands was the theme of this most interesting session. Mrs. Dr. Gracey presided and after prayer by Mrs. Mary C. Ninde, introduced the following women who have each given 25 or more years to service in some foreign land. Together they represent nearly 400 years of missionary work :

Mrs. C. H. R. Elwell, Burma, 33 years,
 Mrs. E. C. B. Hallam, India, 31 years,
 Miss Gertrude Hance, South Africa, 29 years,
 Mrs. J. H. Judson, China, 26 years,
 Mrs. Sarah D. McMahon, India, 27 years,
 Mrs. Anna K. Scott, M.D., Assam and China, 25 years,
 Mrs. John Newton, India, 30 years,
 Mrs. T. J. Scott, India, 42 years.

Greetings from Natal. I want to bring you greetings from the 4,000 Christians, brown and black, of Natal. And I want to bring you a message from two millions who as yet have never heard of the love of Christ Jesus. The boys in school ask in studying geography, " Why Miss Hattie Clark. is there so much about your country and so little about ours?

There is the growing city of Durbin, with its 30,000 and Johannesburg with its 200,000 people, and why so little of these places in the geographies?" Then we have to acknowledge to ourselves that it was only after the discovery of gold and diamonds that the world's interest turned to that country. The diamonds,—His own people, that He had placed there, have been left for centuries in the drift of sin, and idolatry, and of witchcraft.

Our people are the Zulu race. A strong, capable people. The work of the Zulu mission is old, I believe the oldest of our American Board. For ten years the first missionary work there was small in comparison with other work. Ten years more before many were brought into the Kingdom. But in 1899 more were brought into the churches. They are eager to become self-supporting. They gave last year an average of \$2.20 per member for the work.

One Life in Ceylon, In Jaffna where I have been stationed, there are three missionary societies. The Wesleyan, Church of England, and the American Board missions.

Dr. Anna Young. Mrs. Eliza Agnew, worked in Jaffna 40 years without ever coming to the U. S. Today she is living there and I have seen the women of Jaffna almost break down when they talked of her. We have schools in which the girls and boys come together to study. That is till they are eight or nine years of age. We have two hospitals, one exclusively

for women and children. The other a general one, and in both a training school for nurses. Our hospitals are something more than places to heal the body. They are educators.

In 1897 I was teaching school in Oberlin, and the trustees said **Laborers few:** the position had over 100 applications that year. I read of **Harvest great,** this station and not a woman who could tell the Gospel story **Miss Frances** or read the Bible. No school for girls and no one to teach

K. Bement. them, and I thought there was more room for me there. In 1903 we had the first women's meeting there. It was pouring rain and some of the women had walked two miles, and quite a number of them could read the Bible and had papers on different subjects, as "How shall we bring up our Children?" "Why Should we Pray?" "Why should we Read the Bible?"

The older girls teach the younger ones. After about two or three weeks they learn how to pray. One of the girls in Pekin was found to have tuberculosis,—she was slow to learn, but loved it, and when the teacher told her she had the disease she said, "I am so glad, I have been praying for this. Those people killed my father, and mother and brother and sisters, and now I shall go home and tell them how I love them in spite of this, and they will believe me and I am glad I am going back." There are many who have that spirit and it is worth while to work for them.

For years I was in the deaf-mute institution in Rochester, **Work for Deaf** N. Y. I established the first deaf-mute institute in China. I **Mutes, Mrs.** have seen God's plan forming and I am filling it out, as I **Annette Mills.** believe. My interest in the deaf began in a little brother, and my husband's interest was through the affliction of a little son. In China we have over 400,000 deaf people. I asked an English missionary lady to co-operate with me. Her answer was "It is hard enough to teach the deaf in English, and in the Chinese I certainly should not think of attempting it." So I must do it myself, and have been able to adapt the method of this country so that we are doing a work that is fairly successful. Boys in the school for five or six years can read and write 3000 or 4000 Chinese characters. The school is supported by the gifts of the deaf mutes in Great Britain and America. Some small circles of Christian women also send money. One is by the daughters of missionaries in Chee Foo. They send a monthly contribution. Little children in schools for the deaf here save their candy money. This work is undenominational.

I always wanted to go where the Gospel had not been preached and there was an opportunity to go to the West Coast. Our **Women of** first efforts were through Sunday School and preaching. The **Japan, Mrs. T.** women were ready to hear from the very first. They were **C. Winn.** not so shut in as in many countries. They have been reached through the children many times. Fancy work was a kind of bait to get their attention. I spent many hours in teaching them to crochet. Their way of combining colors in designs is very remarkable. They can now knit stockings as well as you can here. They like to learn foreign cooking, and it is the rage everywhere. So for seven years I have been teaching the women how to cook. You get right down on the floor in the Japanese house, with a little tin stove, and a little charcoal in it and make cookies and pies and pud-

dings. This has been a means of making the homes happier. The men are proud of having their wives learn foreign cookery. When they come to learn this we always teach the Bible. I have a good many classes in Osaka, where we now live, and some in the country. They appreciate what we do. As I look back over the 25 years I can think of many touching ways in which they showed their appreciation. But, best of all, I have seen many of these women and their husbands brought to Christ.

Twenty years of Orphanage work in India, Long ago our missionaries found that if we were to gain the women of India we must begin with the girls and children. Our girls are trained always to help others and to give to others. We try to fit them for the work which they can do when they go from us. One girl was supported by the First Miss Fannie English, church in Auburn. She married a theological student at 16 and went out into the village to work—when she wrote this

letter she had been married seven years and had three children. She told me of the homes she had entered and in that seven years besides her own housework she had carried the Gospel into more than 500 Non-Christian homes. I wonder if there is anyone here who has carried the Gospel into more non-Christian homes than that in seven years. And she had not neglected her own family. All could read except the youngest. Did it pay to take that girl and train her in the school? It is not an isolated case. Another girl went out to a village after she was married and began to do Christian work. No other Christian family there, but she did her best and when her husband was sent to another place, the women gathered about her and weeping said, "Who will teach us about Jesus?" Did it pay?

A lone worker in Korea, Korea is a little country and a weak nation. Her future as a nation depends on the result of the war. A poor nation though very rich in natural resources. The Korean mission **Miss Margaret Best,** is one of the younger missions of the Church. Her 21st anniversary will not be celebrated until November of this year. For the past seven years I have been assigned the work in the Northern part. The first work was organized only about 15 years ago, and is mostly evangelistic, although all three kinds of mission work have been done. My work has been among the Christians of the country churches. Seven years ago there were about 100 Christians connected with the Church, only a few could read. It has been the policy of the workers to educate the church as a whole and to give them a Christian education. Part of that work has been done through Bible Study classes for both men and women. We held our first training class for women seven years ago. They thought as they do in China, that women had no souls or brains. These women some of them walked 100 miles to attend the classes having only one donkey among them which the older women took turns in riding. That was the first of many classes held in the city of Ping Yang. Now there are over 300. Women come to them now, 40, 60 even 100 leagues. They bring their own money or rice to pay their board. It is also her food for the week she is to attend the class. The great desire of the women of Korea is to be really intelligent Christians and it has been one of the most gratifying features of our work. They have a great appreciation of salvation, and are very faithful.

FRIDAY EVENING, JUNE 9th.

Rev. J. Thompson Cole Presiding.

Japan— The popular interest in the part Japan is now taking and
Her Missionary likely to take in the development of eastern Asia made this
and Political one of the most intense sessions of the season. The addresses
Trend. were all of a high order and very comprehensive in scope. It
 is to be regretted that they cannot all be given in full but the
 limitations of the INDEX forbid.

Rev. David Thompson, the first speaker, gave most interesting details of the conditions between the years 1862-'82, when an entrance was being made for the Gospel through the closed doors of Japanese prejudice.

He was followed by Rev. C. S. Eby who gave a masterly review of the "Development of New Japan."

At this point the Japanese Missionaries united in singing a Japanese patriotic song which added greatly to the interest and enthusiasm of the meeting.

Miss Jennie Vail then gave a clear and conclusive address on "The Influence of Christianity upon the Young Men of Japan." After which Rev. E. H. Jones spoke of the "Helpful Influence and Encouragements for the Work."

Rev. J. Cooper Robinson related several stirring incidents of work among Japanese soldiers. The final address of the evening was by Rev. Gideon F. Draper upon the worth and work of the Y. M. C. A. among Japanese students and soldiers. The exercises closed with the singing of "All Hail the power of Jesus' Name," partly in Japanese and partly in English.

THE DEVELOPMENT OF NEW JAPAN: DR. EBY.

Political The subject given to me would require more time than I have.
Epochs. God is in the development of Japan in this crisis and the splendid opportunity of the present hour. There are several epochs which have occurred in the memory of many who are here this evening. From 1854, when Commodore Perry almost forced a treaty between the United States and Japan, to 1873 was the time of preparation. From '73 to '89 was the actual beginning of the new period when the Japanese really tried their utmost to carry out what the Mikado had promised, to get rid of antiquity and to learn whatever they could from the East and the West. From '89 to '94 reaction stemmed the tide of this onward flow. This went about as far as it could till '94 when the opening of the Jappo-Chinese war brought about several distinct points of new departure. This was the breaking of that cordon made when the children were infants. Great Britain broke the ice and made a treaty with Japan that was signed the very day Togo sent the transports to the bottom of the sea. By this treaty England recognized Japan as a sister empire. It gave them the advantage and they overcame the old Empire, and all nations began to see that Japan's progress was a reality. Other nations came into line and made separate treaties with Japan. For ten years they were preparing for the struggle they knew would come with Russia.

Missionary Epochs.

From '82 to '89 missionary progress was growing, and people thought that in a few years we would have Japan for a Christian nation. But there came a reaction also in the Christian work. Then came a time in which the Japanese and the missionaries came to understand each other a great deal better and I believe that this will continue until the whole nation will become Christian.

Just now Christianity has two evils to face,—the real white peril and the yellow peril. Of the former is the terrible demoralization of the soldiers, sailors, merchantmen and travellers from Christian lands who have left morality behind them. In addition to that there is the greed and ambition of rival Christian nations, intending to gobble up the whole. Russia, Austria and France seem determined on the partition of China. England and the United States have said China must not be divided, and they hold for the integrity of the entire East.

On the other hand is the yellow peril. Today Japan is equipped, but what would be the outcome if she held the whole of the far East? Russia talks of the yellow peril, because she is the white peril; but there is no yellow peril in itself unless they feel they must fight for their own and to hold it must crush other nations. If China and the other nations in the far East combine, and Japan continues as today, there will be in five years, five millions of men, or more, ready to perform the bidding of Japan. There is a double danger, then, at this present hour, but not on the line of military leadership, because the English speaking people all over the world will prevent that.

The Present Duty.

Now the only thing is to appeal to the intellectual people in China and Japan. The Christian church must rise to the idea of making it understood that her philosophy is not seen in the struggle for political supremacy but in the teachings of Jesus Christ, and in the love of God. Love is God's final law, the sign of all true philosophy. Today the people are taking on Western civilization, but they are excluding Christ, they are agnostics and atheists. The prophet of the East today is Herbert Spencer. There is our great battle secret. Individual salvation is all right. All is preparatory for something to come. But the great opportunity of the present hour is not only the salvation of the individual, but to have the world brought into subjection to Christ, and into sympathy with the Eternal God.

SATURDAY, JUNE 10.

9 a. m. Devotional Hour.

Prof. Frank K. Saunders conducted a very suggestive and spiritual study of the 3d chapter of Ephesians, dwelling particularly upon "the fullness of God."

Missionary Problems in Japan and Korea.

At 10 o'clock, J. Thompson Cole took the chair and introduced the discussion of the morning topic. The first problem mentioned was that of giving aid directly to foreign fields without the intervention of the foreign missionary. On this C. S. Eby said:

My own impressions are that foreign money had better be in foreign hands, and each nation should administer its own resources. I believe that taking the money that comes from our own people and putting it into other

hands is a weakening feature. The foreign mind has a better idea of a campaign than the native mind, though the native understands the conditions and needs of his country, better than the foreigner.

The two must work together for the best results until the local church becomes self-supporting when it will naturally develop its own administration.

J. C. Robinson said: I do not think it is good for the Japanese to have the handling of money they do not produce. Let them handle their own money and we handle ours. We perhaps do them harm in putting too much money into their hands. They are more free in spending other people's money than their own. It is not so very difficult to raise the money. If you talk to people in a straightforward, sensible way you can get the money. Sometimes they give it without being asked. It is a good plan to go out and do the work yourself. People think they can do everything with money, and it does not matter whether you pray and work alone, or not. What we want is not people's money, nor even their prayers, but themselves, soul and body—over there in Japan. We are trying to raise native ministers. How are we going to get them? We cannot buy them with money. A lady said to me, "If we give you money is not that enough?" I said "No, we want yourselves," unless we have missionaries to go there and learn their language, we are not going to get the right kind of men and women to do the Gospel work we are beginning there, and we must demand the people themselves.

Problem of Morality. Rev. Cyrus A. Clark stated several problems. How can we get hold of the young men and women in the Government schools? 93 per cent. of the boys between six and fourteen are in the schools, 86 per cent. of the girls, and in the higher schools the number is corresponding. Japan is becoming an educated nation, but lacks in morality. Other religions do not give sufficient basis for the morality which the nation needs. Even Confucianism, with all its rules does not furnish it. Save them from educated immorality!

Problem of reaching the Masses. In most cases the lower classes are reached first. A large number of girls are in cotton and silk factories, among whom a great work may be done. Then the rural population; 999 out of every 1,000 of the people are yet to be Christianized. In America we have one in every four a Protestant Christian. How can we Christianize the other three here? In Japan how can we Christianize 999 out of every 1000? Consider too, that in America, three of the four know the way of salvation and in Japan 999 out of every 1,000 have never heard a word of Christianity.

Problem of Literature, Christian literature is a very great need in Japan and Korea. We have a publishing house, which has come up from small beginnings. But think of that people—a reading people, such as G. F. Draper. a large portion of them learning the English, and see the school houses going up everywhere. You cannot go anywhere without seeing them. It is the most prominent thing in the village, and the teacher is the most important man. If we can put in his hands the right literature, do you not see how we can teach all the country the religion of Jesus? It is an important question. If we could only reach the Boards and make them feel the necessity—the interest they should. They are reading over there but

sometimes very impure literature. To correct this our own publishing house one year put out about 18 millions of papers, but this is a small amount for the need.

SATURDAY AFTERNOON.

This session, as usual, was devoted to the children and young people, though none was of more general interest. Under the guidance of Mrs. Meritt and Mrs. Stone, the platform had been decorated with curios from various mission lands until it looked like an Oriental Bazaar, with attendants in the costumes of the various nations.

The addresses were interspersed with vernacular songs in Chinese, Hindostanee, Armenian and Portuguese. Mrs. Wm. C. Bell graphically described child life in Africa, though not in a way to make the children wish that such was their lot. Miss Jennie Vail followed with incidents of the more attractive child life in Japan, and Dr. Edgerton Hart recounted some experiences of his own childhood in China with those of his Chinese playmates.

Miss Annie Archer invited the audience to visit her in her Japanese home, and gave a good idea of the social customs in that country.

I will take you into my house. There are no doors or windows, **Social Customs** and when visitors come I say "I had the honor to be rude to **in Japan.** you the other day." "It is good of you to come to my dirty house." "Please hang yourself on this cushion." After three or four invitations they sit down. Then I serve tea, and if you take tea with a friend and make a little noise with your lips, like this, it shows appreciation. It would be rude in this country but not there. There are no tables or chairs in my house, and no beds.

Dr. E. R. Young then entertained the audience in his own inimitable way with several stories of life among the North American Indians. Here is one.

You little folks wanted a bear story and you shall have it.

A Bear Story. The Indians up there do not let the old men live. I have been in Indian villages where they have no such thing as grandmothers. I saw a pile of ashes and said: "What's that?" An Indian replied "That's where I choked to death my mother." She could not catch rabbits any more and he burned her body so her ghost could not come back to haunt him. An old man in the tribe was going to be killed, and the time was set. The young men of the tribe were to kill him, and he said "I don't want to die like an old woman," so he asked where the next tribe lived, that he might go there and fight them and be killed dying bravely. That was a hostile tribe. It was too far—about 300 miles. But while the old man was thinking about it a boy came running in and said "Miss-Miss" (Miss means father, and so the Mississppi is rightly called the "Father" of Waters.) "Miss-Miss there is a bear in the woods." And he said "I will die fighting a bear." So he put on his war paint and feathers. It was a grizzly. When he saw the bear he began to sing the death song (Dr. Y. sang it). The bear saw him and came for him. He took his tomahawk and said "I will die fighting." But the bear knocked the tomahawk out of his hand. There he stood waiting to be killed. He bent his neck to receive the death blow, but it did not hurt him, not a bit. It was an old bear that had lost its claws. It was like putting on a lady's muff

to hit a fellow. Well they had a boxing match, and finally he told the boys to get their lassos to catch the bear. So they got them and the boys came from different points till they had surrounded the bear, and he was caught with a lot of lassos around his neck, a perfect network, and they took him to the village and drove a big stake and tied him down. And when the hunters came back, they said "We will not kill old Miss-Miss," so they let him live a while and before they had changed their minds the missionary came with the Book, and they have never killed any of the old men since. And old Miss-Miss became a Christian.

Reception. At 4 P. M. the President's Reception was held in the sanitarium parlors. Dr. and Mrs. Gracey were assisted in receiving by Mrs. Dr. Foster and Dr. and Miss Thayer. A delightful social hour was enjoyed by all.

**Stereop-
ticon
Exhibit.** At 7 P. M. Dr. Young presided at a composite stereopticon entertainment. Views illustrating life and mission work among the Indians of the far north were explained by Dr. Young. Rev. W. C. Bell presented a series of excellent views of African conditions, as did Rev. J. E. Cummings of Burma and the Burmese. After which a fine collection of Japanese scenes were described by Rev. W. A. Clark, Miss Jennie Vail and Rev. J. Cooper Robinson.

SUNDAY.

**Consecration
Service.** The 9 o'clock service, made memorable by the former leadership of Dr. Henry Foster, was conducted admirably by Dr. J. Sumner Stone who read Ex. 3:5-10. The thought comes to me for this morning, and for the coming year and for this life, "Put thy shoes from off thy feet, for the place whereon thou standest is holy ground." "Come now and I will send thee that thou shalt bring forth my people." "Surely I will be with thee." There are two incentives to this consecration; one is duty. Our consecration carries with it this morning the thought that we may be called to go to India or China, or some other country. Or to some, it may be to suffer or to be laid on the shelf; to others, working in a small place without recognition or appreciation or adequate human incentive.

The other, and all-sufficient incentive is "The love of Christ constraineth me." Such consecration is not hard in this consecrated place. Behind me is the tablet erected to Dr. Foster. Did you know him? I did not, but somehow I never come into this room but I feel the holy life of that man. We do not believe in ancestor worship. But we do revere the memory of good men and women. Nineteen of our band have gone home during the past year. Many of them were here a year ago. They have given themselves up unto death, for the service of their Blessed Master. We are here, living, hoping, dreaming of our future. And we are here to rededicate ourselves to the service of Jesus Christ. Oh, the moments when God calls a soul! I know what it means and so do you. Let us speak of heart experiences—where it was that God met us, and how?

Here are a few of the many precious testimonies that followed.

Some Testimonies.

One : I met the Lord on the plains of India, and asked Him if He had sent me to India. His still small voice said " Yes." I asked Him to let me perish and save the heathen. We had labored many years without a convert. Now we have 10,000 in that place.

Another : "The place whereon Thou standest is holy ground." If we want consecration we need not try to make it by getting up where the angels are. It seems that our lesson is that whatever keeps us from the closest contact with duty separates us from God. The ground is holy. The duty is holy. It is the closest possible contact which is the thought.

Another : A lady saw a dirty urchin and asked him if he would not like to be an angel in heaven, and he said " No, I would rather be an angel in the mud." A heathen woman said " Before you came, we used to kill the witches who killed our people." She spoke of the children who had died, and I asked her " Would you like to see them all again?" Then I told her of the gospel of the resurrection. She was converted and I went home, saying I had rather be an angel in the mud of heathenism than anything else.

Dr. Gracey : We can learn as much of the spiritual life from the native Christian as from anyone. Through his simple, childlike faith the deep things of God are often revealed unto us, and we learn at the feet of those who have recently been converted to a knowledge of Christianity. Some of the best things I ever learned were from the Christians who were lately heathen.

In closing the service the leader referred to the fact that while but a few of the 1300 members were here to enjoy this consecration service, the remainder were living their consecration in their various fields.

With them in spirit was sung,

Blest be the tie that binds
Our hearts in Christian love ;
The fellowship of kindred minds
Is like to that above.

Annual Sermon.

At 10:30 the Tabernacle was crowded with an appreciative and expectant congregation to hear the annual sermon. Dr. C. C. Thayer presided. Rev. S. H. Adams, D.D., read the Scriptures, Isa. 11 and Luke 4 : 14-43 and prayer was offered by Rev. Dr.

J. H. Humphrey.

Rev. Thomas J. Scott, D.D., President of the Methodist Episcopal Theological Seminary at Bareilly, India, preached from Matt. 16 : 3. " Can ye not discern the signs of the times?"

ABSTRACT OF SERMON.

Jesus had come and had given evidence to the Pharisees and Sadducees that he was the Messiah ; but they still desired signs. We too are in a critical age. Some say, " missions do not pay ;" " the world never will be converted to Christ ; it never will be Christian ;" and even in the churches there are many faint in heart. To such the question comes with pertinence,— " Cannot ye discern the signs of the time?" " The signs of what times?" Why, of the accomplishment of the great mission of the Messiah. Problems present themselves on every hand, and the great question comes to us, is this world to be

filled one day with God's glory—and Satan's kingdom fall. What are the signs for all this?

An Aroused Interest.

It is no wonder that Gladstone said, "The one . . . question of the age is the missionary question;" that Dr. Maybee said, "the great work of the Church is the evangelization of the world." And Sir Henry Ramsey of the Royal family of Scotland, at Calcutta, with his breast blazing with medals, pointing to his little missionary badge, said "I prize this badge before every medal, and one of these has been conferred upon me by her Majesty, the Queen."

Progress.

How can we perceive the signs of the times? First let us look at the great work that has been done, the preliminary work; here is an encouraging sign. Jericho was surrounded by a mighty host. It was difficult of access. The political conditions were such that none seemed to know what to do; and there were linguistic difficulties in the way. Today every wall has fallen and every warrior may go straight to his place. Think of the grammars and dictionaries and literature of these countries and all their books, and the methods of work and campaigning, and of what has been done in arousing the Church! In all this is the sign of a glorious victory if we march right forward.

Prayer.

Another sign: I had a letter from the Dean of Moody's school in Chicago, and he asked what is being done to unite the world in prayer for missions. This is an age of prayer. As the disciples were in prayer they were prepared for Pentecost. It was a prayer meeting that organized the first American Missionary Society. We will pray down the walls of our Jericho and go straight forward to victory.

Benevolence.

Another sign is the great spirit of benevolence. We used to write in our copy books, "Knowledge is power." Do you know that wealth is power? Sometimes riches are depreciated, but wealth is power for good when it is laid on the altar of God. The Christian world is waking up to this. Great captains of wealth are coming forward and laying it on God's altar.

There are other signs: one is the young people's movement. This is an age of young people, and I am glad of it.

Young People's Movements.

I have received two invitations for missionary anniversaries in young people's societies to one from the regular societies and pastors. I thank God the young people stand for something. All the organizations have some kind of missionary connection, the Epworth League, the Sunday School, the Christian Endeavor, etc. It was a young heart that put up the challenge,—“The world for Christ.” Another sign is the federation spirit of the age.

Federation.

Behold the federation of nations! As they understand one another better the “war drums shall throb no more,” and “the battle flags shall all be turled in the parliament of nations, the federation of the world.” We are but parts of a great whole. Thank God for the Peace Congress! Thank God for the growing world conscience! Humanity is one. International law, great congresses for the commerce of the world; concerted efforts to put down great iniquities, like the desolation of the liquor traffic—these demand the federation of the world.

Accordingly a federation movement began among the churches in 1900, and

they have planned for a great National Federation in New York City next November, representing 17 millions of communicants. Then there is the federation of these young people. They have begun to coalesce. First the Young Men's College Christian Association, the American College Association, then the British, the Scandinavian, the German and many others have formed a student's federation, which is to reach into all the world. In Holland they just had a gathering of the representatives from 30 nations.

So in the missionary societies, different Boards work on their own lines, but it came to them that watchmen on the wall should see eye to eye, and they meet together in New York and plan campaigns.

What is the meaning of all this here today? Why are we here from the ends of the earth? It is the same spirit of federation in the cause of Christ. "That they all may be one;" that prayer of our Redeemer is being realized as never before.

If you lift up your eyes and look into the great smoking fields of battle in Africa and Turkey and China and Corea, and away into stormy Japan, you will see another demonstration of federation. Missionaries are beginning to feel that we must come closer together. Dr. Wendell of the Wesleyan Church in China, says we should hold Congresses world-wide and adopt uniform methods as far as possible. What is this in India? See that great conference held every ten years with missionaries from the Punjaub, Bengal, Burma, and Hindoostan, and Beloochistan,—Methodist, Baptist, Presbyterian, Episcopalian,—American, English, Scotch, Irish, German, coming together, 600 strong to counsel over this great campaign of evangelism. It is a scene angels must rejoice to look down upon, while it cheers the great Captain of our Salvation.

There are so many other signs that are full of encouragement.

Indirect Results. Somethings independent of the direct results of Christianity. The nations of the earth are being leavened in their sense of duty toward the races. Legislation is humanitarian as never

before. In International laws, military codes, commercial relations, industrial, political and social standards there is an element of humanitarianism which the world never saw before. The Holy Spirit broods over the hearts and consciences of Nations.

Attitude toward Missionaries. Among the most significant signs in foreign lands is the changed attitude toward Christian missionaries in the Non-Christian world. In India it is marvelous, this wonderfully changed attitude towards the Christian missionaries. Max Muller has said that the Hindoo is riper for Christianity to-day than any nation that ever before became Christian. I clipped from a paper an account of how away in Central India a native magistrate petitioned to have presented to a missionary a grant of 500 acres of land,—himself not a Christian.

India is simply shot through with Christian civilization and illumined with Missionary work, making necessary the pushing forward the conquest as never before. In China there is a better state of things coming, too. There is a spirit among the young people that says "We must have knowledge and Bibles." Bible Societies report such sales as never before.

Take another: Japan, the conquering nation of the age. What did it mean—the going back of Bishop Harris to receive great ovations from the Buddhists

themselves,—that man who had lived in their midst for many years! Can ye not discern the signs?

One more sign and then I must leave the subject.

Retrospect From this platform one has said that five millions of Protestant Christians rise up in these mission fields and every one of these souls worth the whole round world in value. In the
and
Prospect. last ten years in India 630,000 have been brought into Christianity. The Christian population has more than doubled in ten

years. Bishop Thoburn of India, says if the Protestant churches would work together in this federation movement, along truly practical lines, in ten years there would be ten millions of Christians in India. The Bishop of China tells us that if the Methodist church works faithfully 25 years it can have a million of members in its church there. And all the other churches? What of them? Some one said the other day that Paganism is increasing more than Christianity. So it is, but not proportionately. India is a fair example. The last statistics show that the Christian population has increased in ten years, 311 per cent and the non-Christian $2\frac{1}{2}$ per cent. Of course every year more heathens are born than Christians, but what of that? By and by India will be Christian. Is there any reason for the weakening of our faith? Is not there reason for cheer and greater consecration and faithfulness of heart? Going straight forward into Jericho the walls shall tumble down on the other side.

But before all others there is a sign in this book. One of sublimest cheer. You remember John's vision and the book in his right hand. How the angel proclaimed "Who is worthy to open the Book?" no one was found worthy, until finally one of the elders came and said "Weep not; the Lion of the Tribe of Judah, of the house of David, hath prevailed." The One alone on history's scroll who can grapple with the great problems—who can take the records of history, who can bridge over our humanity,—the Lion of the Tribe of Judah, he shall prevail.

YOUNG PEOPLE'S MISSIONARY MOVEMENTS.

At 4 P. M. Dr. C. W. P. Merritt presided at a meeting held under the auspices of the Y. M. C. A. to consider the relation of the various organizations of young people to the evangelization of the world. The speakers were Miss Grace Todd, Field Secretary for Young People's Missionary work in the Methodist Episcopal Church; Dr. T. J. Scott; Miss Ella D. MacLaurin, Secretary of Young People's Missionary work in the Baptist Church, and Mr. G. J. Campbell White for ten years Y. M. C. A. Secretary in India, and now Missionary Secretary of the United Presbyterian Church, which is being profoundly aroused to its missionary opportunity and obligation.

There is an unfinished book in the Bible of which I am very fond. It is the *Acts* of the Apostles. The story of the world's evangelization will be the completed edition of the *Acts* of the Apostles. What we need is to get down below the surface, to the reality. The Sunday Schools provide us with a field for missionary cultivation. First, because the church of 1915-20 is enrolled in the Sunday Schools of today. Also it is organized. From a Missionary Sunday School we will reap a National Missionary Church. There

Miss MacLaurin
on the Sunday
School and
Missions.

is latent power enough in the Sunday School alone to evangelize the whole world in this generation. What the young people's missionary movements should undertake today is to train a great army to systematic, intelligent study of God's commentary on His work. Teach so the next generation will not find men and women singing "Fly Abroad, ye Mighty Gospel" while they never give anything to make that gospel fly. It needs wings, golden wings—it needs feet, silver feet—it needs to be clothed, clothed with greenbacks. Let us teach our children that giving is worship. A mother puts into the hand of her little daughter a penny for the Sunday School; on Monday morning 5 cents for chewing gum. Is it any wonder that we spend 20 millions of dollars for chewing gum, while our Sunday Schools give so little for the work of God.

**J. Campbell
White on the
Evangelization
of the World
in this Gener-
ation.**

The subject heaviest on my own heart of all the young people's movements is the one that has for its motto "Evangelize the world in this generation." All of us believe the time is coming when the world shall be filled with the knowledge of God. If I were to ask how many of us expect to live to see it, how many would say "I do?" I hope to live to see that time. I believe one of the greatest sins in the missionary world is the sin of omission in telling the Christian Church what is needed in order to evangelize the world. We have said they cannot give enough and we will not ask them to do it. When Christ tells us to preach the Gospel to every creature He means us to do it. Not to leave it to our children and grandchildren. I hold myself responsible personally for doing the last thing in my power in my own lifetime.

After ten years in India my own denomination asked me to come back to help them raise money to send out missionaries. I said "Here is an opportunity to get one denomination to do it." I went up to the Punjaub and said "Have not we a responsibility to the Home Church that we have never discharged?" "You have asked for less than you need." They said "We cannot ask for more. There is no use in asking for what we are not likely to get." I said, "Let us ask what God wants in this field." They finally wrote an appeal saying, "It will take us two or three centuries at this rate to evangelize the people in this district and Christ does not want us to take that time." "You must send at least one missionary to every 25,000 heathen"—and they sent for 180 fresh recruits. The Board said, "Those people have gone quite crazy." Our missionaries in Egypt said, "They will never get it." They said, "We are going to have our annual meeting, but we are not going to play the fool as they have." I said, "I wish you would set aside one day to ask each missionary to speak and say what he needs in his district—and they did, and I kept tab on them while they spoke and when they had done they had expressed a need for about 150 missionaries. It was absolutely the first time in 50 years they had asked for what they needed—and that Egyptian mission asked for 280 missionaries, a fourfold increase. That is the kind of fanaticism that God wants. When the higher court in our church met, they dared not turn away the call and said, "We ought to attempt to do it." But they did not have faith enough to say how rapidly they ought to do it, and another year passed by. We organized what we call a "U. P. movement" and began taking pledges. In a year one-fifth of the whole was raised.

We must send four times as many in the future as we have in the field.

This we propose to do within the next ten years, and I believe it will be done. Such action must be taken by missionaries themselves. The only way to save our home churches is to get them to undertake this work.

MISSIONARY PROBLEMS.

Sunday evening was occupied with the presentation of some present day missionary problems. Rev. J. Sumner Stone, M.D., presided. Isaiah 42 : 1-12 was read by Rev. George B. Ninde and Rev. D. O. Fox offered prayer.

Rev. Wilbur F. Crafts, D.D., of the International Reform Bureau, made an urgent plea against the importation of opium and intoxicating liquors into missionary lands.

Rev. F. W. Bates on Self-Support in Africa. The great problem is how to establish a self-supporting, self-governing and self-protecting Christian Church. I would say the great way of accomplishing it is by education. Education of the body, mind and soul. The native lives in a circular hut 12x15 with doors about two feet high.

This is not the reason for the name "Kralls," but crawls they are, and crawl you must. We have the earth for our floor, and the fire in the middle of the room, and most of the smoke goes into our eyes and the rest up through the roof. We had plenty of raw material, and it was very raw. We taught them how to make bricks and tiles. Then we went to Cecil Rhodes and said, "We want to establish a mission." He said, "I will give you three thousand acres of land." We said, "We will go as settlers and we will get more land in that way." Thus we have secured 27,000 acres from the government by the occupation clause. It is worth probably about 30 cents per acre. But it gives us a home for our mission and the means of making our native Christians independent, industrious, self-respecting and progressive.

Mr. White followed with an impassioned appeal to the Church to deal honestly and seriously with the problem of immediately giving the Gospel to the whole world.

Rev. A. B. Winchester discussed the problem of the relation of Christian nations to heathen nations, particularly of America to China. Speaking of the prejudice against the Chinaman's coming here to get money to send home to his family he said very pertinently. "I have never been able to see why it is noble for a Scotchman, for instance, to come here and sacrifice, to send money back to the old father and mother—and not noble for a Chinaman to do it."

Bishop Penick on the Greatness and Grandeur of the Problems. The Missionary problems are all enwrapped in one sentence of God. When he had created this world, stored all its resources, harnessed all its forces, ordered all its laws, and ordained all their workings, He wrote over this workshop of time, its purpose in these words "Let us make man in our image." From that moment on to the end—all created things and forces rise into success and glory as they bend to this purpose or descend into degradation as they are diverted from it. All a man gets out of this world is himself and as he grasps this purpose of God and consecrates to it all the trusts of God within his keeping, he will move on up into the God life and character let down to and wooing him up and on into perfection and into

ever fuller fellowship with God's life and love. Whoever has no missionary passion has no power from the Holy Ghost, and none of the Spirit of Christ. "This is the problem of Missions." It is the perfecting of the God image in man, rather than the saving of the heathen, which follows. We pass hurriedly to a wonderful phenomenon revealed by the Russo-Japanese war. The empire of little brown men springs at the throat of millions of the great blonde giants, shatters their armies, crushes their navies, out-wits, out-fights, out-marches, out-feeds, out-nurses, out-heals them and wins. God's army, described in Joel, moves before a world. Not a discord in council, not a jostle in its ranks, not a murmur in its tents, not a falter in a footstep,—for the first time in the ages perfect harmony, and unanimous courage and spirit of self-sacrifice, baptizes a nation, and a world trembles. Its forces quake, and its leaders wonder what shall happen,—listen: (Matt. 12:43-6) turn and read the decision of God. When the evil spirit is cast out—mere house-cleaning cannot keep him out, on the contrary an empty clean house makes him bring seven more worse spirits than himself to dwell there. This is the law of civilization. They get light and might up to the cleaning point and beautifying-work, but if they put not the "Strong man armed"—Christ Jesus—in, the powers of death, darkness and sin, will come surging back in a seven-fold tide, and they perish. This is the problem of missions, and destiny or doom of empires.

**Dr. Young
on Sunrise in
the North.**

At this late hour I am only going to give you a vision of the Northland. One of the promises of Pentecost was the fulfillment of Joel's prophecy, and I want to give you a vision and its lessons. We traveled in summer with the birch canoe, the picture of which I showed you last night, and in winter with dogs. There is a terrible disease called sun-blindness in that country, caused by the reflection of the sun on the snow. To save ourselves from that we used to travel by night, and with my guide and dogs I would travel from sundown to sunrise. The cold was often 60° below zero. If you took up a bucket of water and threw it out, it would strike the ground in chunks of ice. When we were going away and wanted to have some milk in our coffee, we would wrap up a chunk of milk and carry it with us, and cut it off as wanted, and it would keep four or five months.

But when it was dark, and the sun was down the meteors would flash through the heavens, and before the crescent shaped moon would throw a shadow. Then we saw coming up below the horizon the mysterious aurora; in rhythmic measure and glorious beauty they kept coming on in myriads until they filled the Northern heavens. Sometimes the appearance would change rapidly, and then every color of the rainbow would be visible—sometimes they would form into mighty armies and rush together, and sometimes there would be a pyramid of light. In ever changing form this would continue all night long, and my Indians and I would risk the freezing of our faces, to gaze on its beauty. But after a while, in spite of its splendor, we would say—"example of Paganism are ye, cannot any of you give us warmth?"

Then journeying on, and on, and on, far down the darkened way, away in the distance we see a dim line of light, so dim that at first we have to draw on the imagination. But as we watch it, it increases, and rounds in this and that direction, till, in the very centre there is a flushing pencil of light, and there is the morning sun in splendor coming up, and there it is in all its beauty;

and my Indian guide shouts "The sun rises," and the missionary turns his half-frozen face toward it, and says "The sun rises," and my Indians catch the joyous shout and we make that Northern ice-lake ring with our shouts. We watch it come higher, and higher, and where are those visions of the night? All scattered and gone; the only light is the moon and at length it, too, passes away, and is gone. We turn again to watch the sun as higher and higher, it rises. As its blessed beams fall on our cold faces like loving kisses, we welcome with rapturous delight the coming of the day. And the lines of light go down into the valleys and among the mountains, and low places are deluged in splendor, and we rejoice that the sun has come. Fit emblem of the world shrouded in sin is that great Northern lake. No life, or warmth, or spirit or inspiration here. It is cold and dead. These flashing meteors remind me of the theories of the old philosophers, and creeds—they make me think of substitutes for the gospel, the beautiful auroras give us no warmth or comfort, and false religions are in vain. And then there is that false system of Mohammedanism which is the last light to go down before the Sun of Righteousness, like the moon. And just as that moon had to pale and go out, so Mohammedanism has yet to go down.

Meantime the Sun of Righteousness is coming to this world of ours. And now in these latter days, when the Church is so cold, it is rising more rapidly and shining on the high places where the missionaries first went out, or going down into the valleys and the dark places all over this earth—and it won't be long before the whole world will be bathed in the splendor of its rays.

MONDAY.

Dr. Eby had charge of the devotional hour which was one of great spiritual uplift. 1 John 3:1-3 was the scripture which gave direction to the thought and prayer of the hour.

We are now children of God. The word "Children" is not the same as in "Blessed are the peace-makers," etc. Here it is a little infant of God. And we cannot yet understand what we are going to grow into. The greatest things God does are not creations—they must grow. He starts a little child. The great change that takes place at conversion is from repentance to submission. Sanctification, or perfect love, is a cleansing away of the negative parts within us, and that is a tremendous change, but the positive character of God in us, grows little by little. So we start very small, and what we are going to be is not yet clear. There is a great law of development for us as the sons of God, to see and become like Him. As we have power to see, we have power to grow. We cannot take it unless we see it. We see not by the sight of the eye, but by the inner sight of the soul. Only so the world could see Jesus, He had to go away. They could not see Him while His body was here. As Jesus is manifest to us today we see the Christ and become like Him. You can become like Him as soon as you see Him. And as you take in more you can see more, and that will be an eternal operation. Paul said "we can see but darkly." If there is nothing between us and Him, there is no veil over our faces, and as we gaze we are changed from glory to glory.

- A Lady.** This fullness of love and the desire to impart it is what might be said of Mrs. Delia Green who died last January.
- Dr. Scott.** Nothing strikes the heathen more than this kind of life. They see no political motive, and the great question is "Why?" Love is the very essence of God and of our religion. There is a fashion of altruism, of getting sick of the world, and then starting to help everybody about you. This is not the love of God.
- Prayer, by Mrs. Scott.** May we love Thee supremely, and our brothers and sisters in Christ with pure hearts fervently, and may we love the heathen so we are willing to give all we have for them, and our enemies if we have any, so as to bless and help them.

PROTESTANT MISSIONS IN ROMAN CATHOLIC COUNTRIES.

At 10 o'clock Dr. Young took the chair and introduced the subject for the morning which dealt with missionary conditions in Europe, South America, Mexico, and the Islands of the Sea.

Only ten minutes to speak, and only one speaker for all Europe—**Miss Matthews** pean Turkey and Bulgaria.

of Macedonia. It is about the size of Virginia, with a population of $3\frac{3}{4}$ millions. We have only two stations in European Turkey. The population is half Mohammedan and the rest are mixed, Greeks, Romanians and Gypsies, etc. The uprising seemed at the time a great evil, but it is going to be one of the greatest blessings, because it has broken down the prejudice, and this is our greatest opportunity. The people were at first suspicious that we were trying to buy them up as Protestants. They found this a mistake. Little by little they put away this prejudice. Now they are ready to hear what the missionaries have to say. The first work we took up was to take in ten orphan girls. These ten are among the best we have in the school. We have an orphanage with 33 children in that, and could have 75 or 80 if we had the means and a lady to go. I do not know what the Lord has for us, but there is only one American lady to work with me, and we have so much to look after. There is a gentleman and his wife there, but the lady is frail and has young children to care for, but we need some one to do the outside work, as never before. We are reaching out into other lands besides Bulgaria. People say "If our girls go there they will become Protestants." That is just what we want them to do. Some of them have already gone out and are teaching their own people. The work must go on. I go back in August and I want a new consecration to my God.

Conditions in Spain. Mrs. Hattie Gulick Clark, the daughter and grand-daughter of missionaries, told of her birth in Spain, and of the attempt on the part of the Spanish nurse to destroy her life by stopping her mouth and nose with curdled milk, as another Protestant child had been killed in Madrid. She made this a telling illustration of the manner of destroying the spiritual life of a people with the curdled milk of God's word through the methods of Roman Catholicism.

Miss Bessie Gordon described the work of herself and sister, Alice Gordon, in Madrid. In closing she said,—

Columbus discovered this country in 1492, but we did not discover Spain until 1898. Only two years ago I had the privilege of being in Madrid and it was a joy to be there, (although my sister did not live to see the day), to be in that school hall three stories high.

Madrid is the center, geographically and intellectually of Spain. It was said Isabella gave her jewels to discover this land of ours, Alice Gordon gave the jewel of her life for the uplifting of the young women of Spain, and we must stand by this work.

I have been four years in Madeira. The C. Verde Islands belong to Portugal and that is one of the countries in which **Cape Verde Islands.** Rev. there is not yet religious liberty. We as protestants are only **Geo. B. Ninde.** tolerated. If the law were strictly interpreted, they would not allow us to do any missionary work there. The natives of Portugal have no right to religion, outside of the religion of the State, except family worship so it is by a liberal interpretation of family worship that we hold our meetings. We are not supposed to distribute any tracts or talk on religious subjects in any public place, or to more than one person at a time. Three persons are considered a congregation. Miss Gordon and Mrs. Clark spoke of the importance of education, in introducing the Gospel into Roman Catholic countries. This is true, of them all. The spirit of the Roman Catholic religion is to impede everything which shall bring life and education to her peoples. And every advance which we try to make, or that the people try to make, is opposed. The work in Roman Catholic countries must be begun with educational work. It is the entering wedge. And so we opened schools because no matter how unenlightened people are they want some education. We get the people in and they hear the Gospel and hear it read and hear our songs and prayers and some become converted. Get the families interested and we are able to get the people to hear the preaching of the Word. When our school in Mt. Faith was started there was no school for miles around but after it became successful the Roman Catholics put up a school within a stone's throw from ours. They had taken no trouble to teach their people until ours was a success. They took away some of our pupils at first, but they gradually came back to us. They found they were not getting as good an education, and above all the Word of God in that school. \$12,000 was spent on the Roman Catholic Building and we have not yet spent \$2,000 on our building, and at present we have in our school all those who go to school in all that neighborhood.

The Caroline Islands were classed as a Roman Catholic country but since the Cuban war the German government purchased **Micronesia.** Rev. M. Luther them from Spain for \$4,000,000. I understand the Governor **Stimson.** said he hoped to drive out all the Yankee missionaries.

We have a boys' school of about 50. We have also a girls' school, (boarding) of about the same number. They are from as many of the islands as we can get them. When I went out there they had not had any arithmetic except the Four Rules and a few tables. When it comes to thinking they are simply at sea. It was said to be impossible to teach them common fractions. I said "Anything I understand myself I can teach," "And anybody that has a mind can learn" and I prepared for the weary struggle of pounding vulgar fractions into their heads. We tried to teach them to put things on paper, but they would try to divide baskets of bread fruit by putting out each—one by one, and then quarrel over what was left.

I had rather be a missionary in the loneliest island for the Lord Jesus Christ than to be anything else than a missionary.

I come from Mexico which means, "never do today what you

The Land of can put off till tomorrow."

Tomorrow. Rev. I wish to give you a brief outline of the development of the

Hubert W. Country of Mexico. We have to go back beyond the time of

Brown. the Spanish conflicts. A notary of Mexico in looking over the charter of a missionary board, says "This means pagan lands."

Three thousand Indians are part heathen after three centuries of the Roman Catholic Church. Many of these pagan customs and influences have had their warping influence on the form of Roman Catholicism, established in Mexico so that some have said Christianity was paganized, rather than having converted the people. After the pagan period, comes the work of the Roman Catholic missionary. And exceedingly brave work it was. They built immense churches, and convents in all parts of the country, and did attempt to instruct the people, or teach them writing and reading, and the rudiments of religion. But as the church became powerful, and wealthy it gained political control, and changed radically in its attitude and character. There is no more bitter opposition to Protestantism than you can find in the writings of Roman Catholics in these countries.

The Malaysian mission field is a strategic point. We have

Malaysia. peoples coming from all parts of the world and the Malaysian

Rev. Geo. A. mission problem is not simply a question of dealing with the

Bond. aborigines. Recent events of the East have made our mission field of particular interest. We have the privilege of

being under the two flags which stand for liberty—the British and the American—with the cross of Christ above them.

MISSIONS IN MOHAMMEDAN LANDS.

The afternoon session was occupied with a discussion of Christianity in contact with Mohammedanism. Dr. C. C. Thayer presided and prayer was offered by Rev. F. W. Bates.

My missionary life extends over some 37 years; in Cæsarea

Rev. Lyman 17 years, in Smyrna 20 years. It is a matter of great thank-

Bartlett. fulness to me that I have been able to labor in these fields.

But I see many opportunities that might have been better improved. Smyrna is a large seaport town in which there is an encouraging educational and evangelistic work. We have a church built with American money. Services are held every Sabbath in three different languages, Armenian, Turkish and Greek. My language is Turkish. In the early dominion of the Turks the Christians were forbidden to use their language and consequently they lost it. Now they are getting it back in the schools. The adults, however, speak Turkish.

We have the International College of Smyrna. In 1891 it was a small high school. Now there are about 300 pupils about half in the college department and with 20 teachers teaching five languages, with help from three missionaries, and all have their salaries paid by the Government School, so now we do not require one dollar from the Board. In the girls' school there are

about 200 with 15 teachers, making progress. The first lesson in the morning is the Bible lesson. In six or eight years, of course they get quite a little knowledge of the Word. We do not teach doctrine. We do teach the Bible. We have the first kindergarten in Turkey. There are 27 in different parts of Asia Minor. The Government is tolerant of Christianity. Missionaries say "Give us the Turkish government rather than Russian." Yet it is oppressive. (Dr. Scott: Where is the toleration?)

Ans.: It is toleration under oppression. Government allows all but Mohammedans to change their religion if they like. They must not even examine another religion.

I have lived 32 years in Turkey at the Station of Trebizon on Mrs. Parmelee, the Black Sea coast. It is a beautiful place where "only man is vile." Our language is Armenian. If I had not had so many babies to care for I should also have learned the Greek. We all learn what we call "Kitchen Turkish." The government language is Turkish. I had a kindergarten in my house only two years ago with 30 children. I hear many things said against the Armenians, and I want to speak a good word for them. I know them better than anybody in this country. They are very proud of their language. They say it was the language of Eden. They never borrow from any other language. Many of them will tell you "You do not need to come here to teach us." The priest puts a silk handkerchief on his hand over the Bible, and the people come and kiss it, and that is the most they know about the Bible,—simply kissing it through a silk handkerchief. You think the famine is all over there, that you have done enough and you can stop. A letter just from there says, "It is very hard to eat ourselves when so many are starving to death," and asks, "Won't you help?"

There is an impression that a Mohammedan cannot be converted,—he may take on all the forms, but he will remain a Mohammedan at heart. I know better. I have seen some of them who gave as glorious a testimony in the class meetings as any Christian born in our own land and there are many of them too. We have more Mohammedans in India than in any other country. It is strange that people cannot bring themselves to understand that of the 300 millions of people in India there are 65 millions of Mohammedans. Many believe they are not true to the British Government, but they are some of its very firmest supporters. Brother Gracey wrote a tract, "The testimony of the Koran to the Bible," and it has done a great deal of good.

A certain scholar in Cairo memorized the Koran and went out with the idea of challenging the Christians to public debate. He got into the home of one of our native Christian pastors, and said, "If you will debate with me we will have a public discussion." The pastor said, "I cannot do that, but if you want to find out anything about Christianity I will give you a

Bible." It was the first time this well educated Mohammedan had ever seen the Bible. He took it home with him, and the story fascinated him, it was the most marvelous story he ever read. He was truly converted to God. He studied day and night until now he has such mastery of it as few of us have. Then he went back to the university where he got his education and challenged any Mohammedan to debate with him. They were enraged at the skill with which

**The Bible vs.
the Koran.
J. Campbell
White.**

he argued; and when some Mohammedan would try to quote the Koran, he would quote it correctly, for he knew it from one end to the other, and would disprove their statements. The result was that no man in Egypt dared to stand and face him. The Mohammedan papers came out and said, "Is there nobody to silence this man?" But all were put to shame. Finally the faculty of the university sent out an edict that any of the students would be expelled who attended any more of these lectures. This was their answer to the challenge of Christianity. In spite of all this he is going on, day after day, under the shadow of that university, talking to Mohammedans and winning men to Christ. All over Egypt his influence is spreading. There are over 9 millions of Mohammedans in Egypt, and 600 thousand Copts. The 8,000 members of the Evangelical church are largely from this old Coptic church. They have been so tried by the Mohammedans that I do not blame them for doubting the convertibility of that people. They say "The Mohammedans are the sons of perdition, and to perdition they will go." But there is a praying, hoping missionary spirit in that little church, and they have taken up collections for the Soudan. A mission church, building churches and sending missionaries away 1,000 miles from there, into Mohammedan territory in the Soudan! That is an exceeding manifestation of the power of God.

INDIA AND BURMA.

Monday evening was given to a review of the work in Southern Asia. Rev. H. A. Crane presided, and Rev. E. C. B. Hallam offered prayer.

For a thousand years Burma was left walled in with Buddhism and shut out from the rest of the world. Then God opened up **God's Hand in** and shut out from the rest of the world. Then God opened up **Burma.** Rev. the country by the British occupancy and the overthrow of the **J. E. Cummings.** corrupt and tyrannical reign of King Theebaw. Today Burma is open to the Gospel. God's hand is manifest in the raising up of the right men at the critical time for the work in Burma.

When the Baptists had only the single Theological seminary in the United States God gave us a man, a man of splendid scholarship. . . . I know of no greater name in missionary annals than that of Adoniram Judson. He reduced the language to writing, and produced a Burmese dictionary and Bible. And when we needed a printing press God sent a man who knew how to make dies, type, etc., and he started printing Burmese Bibles. Then God gave us Phinney, who has adapted the Remington typewriter to the Burmese language with its 244 characters. Now he has given us a Connecticut Yankee who has built 5 steam launches which are plying up and down the Irrawaddy and its tributaries taking him and his preachers about to preach the Gospel.

The hand of God may also be seen in the marvellous development of the work. Where Judson labored seven long years for his first convert there are now 793 churches, of which 676 are self-supporting, with over 3,000 converts a year. They are also sending the Gospel to the sister country Siam, and last year raised out of their poverty \$10,738 for Home and Foreign Missions.

This great work among a remarkable people began 76 years ago **Among the** with one convert: now there are 38,000 Karen Christians with **Karens.** Mrs. 56 missionaries. She drew a graphic picture showing the contrast between a heathen woman and a Christian woman, a heathen home and a Christian home, a heathen village and a Christian village, a heathen death and a Christian death.

Since the English took possession of Burma we have steam communication up the Irrawaddy River. Our bungalow is in the English territory, 16½ miles to the Chinese frontier. Two-thirds of our people are in Chinese territory. When I went there, while we called Burma, "the back door to China," it was impossible to enter. I took a trip up to the Chinese territory in '96 looking for timber to build a bungalow. We thought ourselves perfectly safe but when we got into the Chinese Empire we found the people hostile and dishonorable. We were unable to preach in the villages. Now we are able to reach many of the Mohammedans. And those people are friendly.

My husband and I went to India in 1861 in company with Dr. and Mrs. Gracey. Our work was in the territory of a Rajah or King, who had recently married a Christian wife, who had been educated in a Christian school. But when the Rajah offered his hand, and heart presumably, she could not resist the temptation. Some of the missionaries thought she ought not to marry him, but some said "You may bring him to Christ." He wanted a medical missionary and my husband was the man chosen for that position. The Rajah was exceedingly kind to us personally. He always wanted us to join him at the big dinners, and we met there some of the great men of the Punjaub, Montgomery and McClure and Edwards. We were there about three years. At first the Rajah seemed well disposed toward Christianity, and came himself to our services occasionally. He began to build us a church but never got it finished, for the flesh or the devil got hold of him and he gave it up. He no longer wanted to hear the Bible read and would not go to church. The mission which had been begun with such promise at last seemed to be an utter failure. The Rajah went back to his evil ways. His Christian wife left him in terror of her life. She commenced to get a divorce from him. So in dissipation and litigation his life went out. He died on the ship at the age of 36, going to England to bring a case against his wife and another against his brother in the English Court. "Failure!" people said. Some said it rejoicingly. But the Rajah, before his marriage with his Christian wife, had had a Hindoo wife. They had two sons by that marriage and these two boys came to us for their lessons every day. They were then 10 or 12 years of age. But they went away and for years I did not hear anything of them. Later we learned that the eldest became dissipated and wrecked himself soul and body. Now for the younger son: He is today one of the most influential Christian natives in the whole of India. Just before the death of the Queen he was knighted. Today he stands at the very head of the Christian community of the Punjaub. He was invited to the Coronation of Edward, a great distinction in itself. I do not mean that he is the spiritual head of the Church, but he is the President of the India Christian Association, and is regarded as the leader among his people. He is a trustee of the Christian College. He married a Christian wife, and has a Christian home and family. Was that mission a failure or a success?

**Work among
students.**

**Max Wood
Moorhead.**

India has several University centers, as Bombay, Calcutta, Lahore, Madras and Poona, where large numbers of students congregate. These have all studied English and are eager to hear English addresses for the sake of familiarizing themselves with the language if for no other reason. As these centers are easily reached by the 25,000 miles of railway in India, and life in them is not unlike life in an American or European city.

If you will take the trouble to prepare a Gospel address, advertising it freely, they will come in crowds usually. It is a pleasure to bring the whole Gospel to these students. From them often come inquiries either for the purposes of argument, or seriously desiring to know all about Christianity. They have discarded idolatry generally, and no longer believe in polytheism, but they do not often get beyond unitarianism in faith. They are often fired with a desire to become social, political or religious reformers, and occasionally one becomes an earnest Christian worker.

Social Reforms. Under the influence of the English Government, Western Science and Christian missions, great social changes are in progress. Suttee or widow burning was long since prohibited, as was infanticide, though the latter is no doubt frequently practiced still. The remarriage of widows, with the raising of the marriage age, and the modifying of caste are reforms which are now occupying the minds of the leaders of Indian thought.

TUESDAY MORNING.

The last day of the meeting dawned clear and bright. Beautiful Clifton Springs never looked fairer, than when we gathered for our last devotional service at 9 o'clock. Rev. T. J. Scott was in charge and the special theme was prayer for the sanitarium and those who come here for rest and treatment, that soul as well as body may be ministered unto and benefited: for missionaries on furlough, and for children who are left at home for education, that they may be kept from moral evil and religious indifference, and that the ties between them and their parents may not be weakened by these sad separations.

Mrs. Mary C. Ninde. The Mount of Vision. I cannot think of this sanitarium apart from this International Missionary Union. There was a vision and a call which came to our beloved and now glorified Dr. Foster, when he found this place a swamp, and looking on its streams and its beautiful location he saw its possibilities and heard the voice of God to which he was ever listening, and opened up this sanitarium for sufferers that all might be blessed and made better. Thousands of men and women all over this land and other lands bless God for that call to Dr. Foster, and that he was not disobedient to that heavenly vision. Out of the little beginning what a magnificent enterprise and what glorious blessings have developed. But it has not only been blessings for the body,—who has ever come to this sanitarium or to this missionary union, without feeling the quickening atmosphere of the spiritual life? Then how blessed was the call when he heard it, to invite here as its home, this missionary union, with all its spiritual and social and physical benefits to the weary worn toilers! What a gathering together of Christians

of different denominations is this for prayer and conference coming from the uttermost parts of the earth, and sitting down in the heavenlies to plan, and to praise God for the advancement of the Redeemer's Kingdom! Surely prayer and praise ought to mingle as we think of this sanitarium and rejoice in our International Missionary Union; our prayer should go up in holy incense that upon this sanitarium and its faculty may rest the benediction of God more and more, and that the consecrated life of our beloved Sister Foster may long be spared to bless us and all who may come here. O beloved, shall we not go down from this mountain of vision, where we have felt the presence of the Master and where He has been transfigured before us, where we have had another vision of His face, and looked again upon the world-fields white to the harvest, where we have heard the Macedonian cry from every hand, and where our faith has been strengthened, our zeal quickened, our life intensified,—shall we not go down to do better service for the Master, pray more earnestly, live more holily, give more hilariously, for the extension of His Kingdom?

Why We are though feeble from his protracted illness related in a touching
Here. Dr. manner the occasion of the invitation of the union to meet
Gracey. here and its relation to the sanitarium.

I recollect distinctly two things. The conversation between Dr. Foster and myself about this union, whether it should be permanently invited here or not. We knelt in prayer in doubt, we rose without any at all. Each felt that God had answered prayer. I definitely recollect that a year or two afterward, Dr. Foster brought me out here, and he said, as we looked over the tabernacle, "Gracey, I have built this for you." I said "Who gave the money?" He said, "That you will never know." "Who was the architect who planned it?" "I am obliged to say that it came to me in a dream and there was no architect." There were many heartfelt prayers and testimonies.

Closing Words I thank you for what was said this morning. Comfort and help comes with the realization that so many hearts remember
by Mrs. Dr. us. It always was to Dr. Foster a great comfort and help
Foster. to know that all around this wide world you were praying for us here at Clifton Springs. We need your prayers, we need your sympathy and your help. Many a time when difficulties have pressed upon me, light has come, and a way has opened and with it has come a consciousness that "Some one has been praying for me especially, and the work in which we are engaged." Since I have been sitting here it has come to me, what a privilege to pray for one another. We pray for your work, and we remember all the difficulties and problems that confront you, and hope you may in your fields of labor and in your homes remember Clifton Springs and the workers here, and ask God to bless us. We may take the Scripture that we are workers together with Christ, with great comfort to ourselves. Each has a different work, but each has some work. And so with the blessing of God upon our efforts we will go forward in His name accomplishing what He wants to have us do. We are going to separate; some of us will never see each other again, till we meet in that heavenly home to which we are all going. It will be reward enough then to hear His "well done."

BUSINESS SESSION.

At 10 o'clock the Vice-President, Rev. H. A. Crane, took the chair. Dr. E. R. Young presented the report of the Committee on Resolutions which was adopted as follows:

- I. Traffic in** The International Missionary Union, with a membership of 1300 Foreign Missionaries, assembled in Annual Conference at Clifton Springs, recognizing in the Opium Traffic, in China, one of the chief obstacles to missionary work and useful commerce,

Opium and
Intoxicating
Liquors. *Hereby Resolves*, That we most heartily sympathize with all organizations having for their object the suppression of this nefarious traffic in opium.

This International Missionary Union ratifies its previous action in reference to the traffic in Intoxicating Liquors and would again enter its emphatic protest against this great evil, which in all lands, and particularly among the aboriginal tribes of Non-Christian countries, is still proving itself a most serious hindrance to the progress of Christianity.

- II. The Crisis** In view of the very extraordinary providential preparation of Japan to receive the gospel of Jesus Christ:

in Japan. By her history ;
By her reception of occidental civilization ;

By the position she has attained and her intimate relations with the Christian nations ;

By the fact of her universal education ;

Her absolute religious liberty ;

Her growing sense of the utter inadequacy of Shintoism, Buddhism and Confucianism, to meet the ethical and religious needs of the people ;

The dangers arising from her condition without a religion ;

The earnest inquiry of her best people as to the adequacy of Christianity to meet the moral and religious needs of the nation ; and the manifest favor with which Christianity is being regarded by her most influential classes.

The sobering effects of the calamities of two great wars, especially the present one ;

The cordial sympathy with which, and appreciation of her altruistic aims, and her humane methods of conducting this war, which she has received from the most Christian of the nations ;

And in view of the preparatory work already accomplished ;

First, for the sake of the 50,000,000 of the Japanese people themselves for whom Christ died, only a fraction of whom have as yet heard anything of actual Christian teaching, and

Secondly, especially in view of the preponderating influence which Japan will surely exert in the far East, in the Orient.

As an Asiatic nation ;

As the one Asiatic nation which has a Twentieth Century Occidental civilization ;

As the conquering nation of the East ;

As the nation which will have most to do with the political, military, commercial, industrial, social, intellectual, and—to us the most important of all—the religious re-organization of the newly-awakened far East ;

And whose influence will be a hindrance or a help to the best progress of civilization, and especially of Missionary work, according to the degree of her Christianization ;

In view of this crisis for itself first, and second for the whole of the far East ;

THEREFORE, Resolved :—

First, that this International Missionary Union, convened at Clifton Springs, N. Y., U. S. A., in June, 1905, regard as the *paramount* and *immediate* duty of the several churches here represented to, at least, double their mission forces in Japan during the next five years,—

Second, That we deem it necessary, in this special emergency, that the missionaries be supplied with a very large increase of funds to enable them to carry on a much more aggressive campaign than they have hitherto been able to do, and

Third, That we regard it as incumbent on the Churches to engage in a concert of prayer to Almighty God that He, by His Holy Spirit, may so enable the missionaries, the Japanese pastors and evangelists, and all His people in Japan, to so successfully plan and work that this great opportunity for the speedy evangelization of the Japanese may be fully utilized and that the nation may be thus fitted to use her full influence for the establishment of Christ's Kingdom.

III. Thanks to Mrs. Foster and the Sanitarium. *Resolved*, That our united and most cordial thanks be presented to Mrs. Foster, and also to the Trustees and Officials and Employes of the Sanitarium, for their great kindness and courtesy to all the members of the International Missionary Union, who have been permitted to attend this 22d meeting of this organization. The heartiness of the welcome which we have received and the unceasing efforts which have been made for our individual comfort, as well as the great expense which has been so cheerfully borne, in the free entertainment of so large a company of Missionaries, demand and receive our gratitude and love. We earnestly pray that Heaven's choicest blessing may be upon them all.

Adopted unanimously by standing.

IV. Thanks to Friends in Clifton Springs. *Resolved*, That our hearty thanks are hereby given to the good friends in the village who have opened their homes for the entertainment of some of the members of the International Missionary Union, and in other ways, have contributed to the happiness and comfort of the members of this great Missionary Conference. We beg to assure them of our great appreciation of their many kindnesses, and pray God's blessing to rest upon them.

Adopted as above.

V. Appreciation for Miss Alice Thayer. *Resolved*, That this meeting of the I. M. U. of 1905 cannot separate without placing on record its great appreciation of and grateful love to, Miss Thayer, for the untiring devotion and unflagging zeal which she has ever manifested for the comfort and happiness of the members of the Union. Miss Thayer's beautiful spirit, as well as her kindly words of cheer, have won the admiration and affection of all who are here gathered,—and earnestly do we pray that as in such a beautiful way the mantle of her sainted mother has fallen upon her, she may long be spared to be a benediction, not only in the Sanitarium, but also in the Church and the world.

Adopted unanimously by standing.

VI. Miscellaneous Recognitions. *Resolved*, That the sincere thanks of the International Missionary Union be given, and is hereby tendered to Miss Harriett B. Ayers, of Mexico, for her very valuable gift of the large number of beautiful pictures, which she has at great care and cost prepared, and presented to the Museum and Library of this Missionary Union.

Resolved, That our heartfelt thanks be presented to Miss Gracey who has in such a thorough and satisfactory way acted as our post-mistress throughout the sessions of this Missionary Union.

Resolved, That our hearty thanks be given to the gentleman who so acceptably manipulated the lantern on the evening of our entertainment.

Resolved, That our thanks be extended to our most efficient Secretary.

Elections. Dr. C. W. P. Merritt presented the Report of the Committee on Nominations which was adopted, and the parties named were elected to the respective offices as follows :

Officers. President, Rev. John T. Gracey, D.D.; Vice-President, Mr. David McConaughy; Secretary, Rev. Horace A. Crane, A.M.; Treasurer, Rev. C. C. Thayer, M.D.; Librarian, Mrs. C. W.

P. Merritt.

**Board of
Control.**

To fill vacancies. Class of 1907; Max Wood Moorhead in place of David McConaughy elected to the Vice-Presidency. Class of 1908; Rev. W. P. Swartz in place of Rev. T. L. Gulick, D.D., deceased, Rev. A. B. Winchester in place of Rev. C.A.R. Janvier, resigned. Class of 1909, to succeed those whose term expired; Rev. E. M. Bliss, D.D., Mrs. W. H. Belden, Rev. J. W. Conklin, Rev. Frank S. Dobbins and Rev. C. S. Eby, D.D.

Communications from the Lookout Committee. Attention was called to the fact that the members of the Union, whether at home or abroad, constitute its "Lookout Committee," and that communications from them regarding matters of general or personal interest are greatly prized. Portions of letters were read from a number at this point, while extracts from the letters or papers of others were introduced at the devotional hours or in connection with the discussion of the subjects to which they contributed.

Among those who have thus remembered the Union during the past year are, Mrs. John Brown, formerly of India, and now of Harrisburg, Pa. Rev. Fred R. Bunker of Zululand and Rev. Thomas Moody of the Congo Free State.

From Burma, Miss Raney and Miss Phinney have sent interesting articles. From Eastern Turkey, Rev. Thomas D. Christie, D.D., writes that his labors have been greatly blessed with a revival which has engaged all his attention. Rev. Herman N. Barnum and Dr. George F. Herrick have each contributed an important paper. Rev. Joseph K. Greene writes an interesting letter contrasting present with past conditions in that land, and also presents the Union with a photograph of himself. Rev. George C. Reynolds, and numerous others have sent tokens of appreciation for the Union. Many of the formal responses contained touching reference to the gentle ministries of our greatly beloved former secretary, Mrs. Thayer.

By far the most expensive contribution of the year is the fine collection of mounted photographs presented by Mrs. Harriet B. Ayers of Mexico, which are particularly mentioned in the resolutions. To all these and other members the Union sends its loving greetings, hoping to hear from them again, and from many others, 'ere another year shall roll around.

Our Prayer Circle. For some years the Twilight hour has been observed as a time when the members of the I. M. U. remember one another in prayer. As this was mentioned Mr. Cole said:—

There are three great bands of prayer that belt the world. In the English Church it is the midday hour when Christ hung upon the cross. And this missionary Union lifts up its hands at the twilight hour. The student volunteers is at the morning watch. May I remind you all that whenever you pray somewhere in the world there is a twilight hour and as you pray in the morning some of your brothers are having the twilight hour and join with you.

"And so the whole round earth is everywhere
Bound by gold chains about the feet of God."

**Sister
Organization
in Scotland.**

A letter was read from the secretary of the "Past and Present Missionaries' Union of the Church of Scotland" inviting members of the I. M. U. when passing through Edinburg to call at 22 Queen St. which is the home of that organization. Miss Emma Roberts is the Honorary Secretary.

**Contributions
to Library
and Museum.**

Members of the Union and friends are invited to send copies of all books or pamphlets on missionary subjects, written by themselves, to the librarian, Mrs. Dr. Merritt, for preservation and reference in our I. M. U. library. Pictures and curios illustrating life and work in mission lands will also be grate-

fully received and placed in our growing museum.

**Woman's
Work.**

At 11:15 Bishop Penick presided and introduced the topic of the hour. This was intended to be a free discussion of the work done by women, in its relation to the general work.

Interesting remarks were made by Mrs. Johnson of Africa, Miss Jewell of China, Mrs. John Newton of India, and Mrs. Parmalee of Turkey.

**Medical
Work.**

At 3 P. M. Dr. Thayer presided at a discussion of Medical Mission work. Miss Lucy P. Bement, M.D., gave a graphic description of the medical work among the women of South-

ern China. She declared that it was the open sesame to all circles of society; even the highest officials welcomed the lady physician who was thus given opportunity to carry the Gospel in deed and word into the homes of China.

Dr. Chas. Seldon, also of China, spoke upon hospital work, particularly among the insane who were otherwise utterly uncared for and illused.

Dr. Annie Young of Ceylon endorsed the idea already advanced that the best results every way are secured by accepting payment for hospital service from all who can afford to pay.

Dr. Edgerton Hart of West China said he believed there was no higher call than that of the medical missionary. Referring to the fact that the mortality in mission hospital practice is lower than in our home institutions, he attributed it to prayer and special providential interposition lest disaster should come to the cause through the failure of the physician and the fanaticism of the people. He gave an account of one patient who built and endowed a church in token of his gratitude for successful hospital treatment.

Dr. Anna K. Scott gave incidents of medical service in Assam and China, showing how it prepared the way for evangelism. She told of the raising of \$15,000 apart from all regular missionary offerings, for the Martha Thresher memorial hospital. Almost all the furnishings came from the profits upon the native drawn work which had been purchased or contributed in China and sold in this country for this purpose.

**Educational
Work.**

Dr. Eby took the chair at 4 P. M. Rev. C. A. Clark described the Government educational system in Japan, showing that 88½ per cent. of those between the ages of seven and 14 are in school. There are 27,000 Elementary schools, 258 Mid-

dle schools, 52 Normal schools, and 8 Colleges besides many Technical schools. Public sentiment has greatly changed concerning the education for which there is now a strong sentiment.

Miss Annie L. Archer thought that the Church Missionary Society had

not engaged in educational work quite so much as some other societies ; but they have a number of girls' schools and one school for the blind.

Miss Jennie Vail showed the value of Christian education among the young men of Japan illustrating by some of the government and military leaders of to-day.

Rev. Thos. C. Winn followed with emphatic endorsement of this, insisting that Christian education was a necessity for Japan. Mrs. Hattie Gulick Clark gave a particular account of the educational work of the American Board in Japan.

The Doshesha is the leading school of our denomination. It was founded in 1875. Students now number 5,000 who have passed through the school. The Theological Seminary has graduated 134 ministers. Corey college was the first of its kind to do college work for women in Japan. While its Academic department is small, it is growing. Rockefeller's money is going to help that, and we are willing to take it. We have six or eight girls' schools in Japan. The kindergarten is a lesson for the government. There are 2,900 students in the boys' schools, 126 in the Theological Seminary, 263 in women's Bible Training Schools, 4,900 girls, 635 in the Kindergarten. There are 7,000 boys and girls in our Christian institutions, 5,650,000 students under the atheistic teachings of the government institutions.

Rev. George B. Ninde spoke of the educational work in the Madeira Islands.

The people generally are illiterate, although there is a compulsory education law, which the Government is not financially or morally capable of putting into execution. My school work is different from that which has been spoken of. It is teaching among the peasant people who have to work very hard, being under landlords, and paying high rents and taxes. They cannot all come to school at the same time of day. So I am in the school from 6 to 8 hours. I have an evening school for men and boys who cannot go during the day. I have had a father and son learning to read from the some primer, a father and mother with two little children, one a nursing baby, going to school every day, and learning to read the Scripture. It is the love of the gospel that leads these grown-up people to go to school.

Rev. J. E. Cummings and Mrs. C. H. R. Elwell each spoke briefly of the educational work in Burma where the Baptist church has 31,000 pupils under Christian instruction.

Mrs. Charles Mills was the last speaker, and exhibited the charts and cards used in her work for the deaf-mutes in China.

Mr. Crane gathered up the questions which had been written **Question Box.** out and called upon various members to give the briefest possible answers as they were read. Some of them would have provoked quite spirited discussions had time permitted.

FAREWELL SERVICE.

The greatest interest always centers in the closing service which is a farewell and God-speed to those who are returning to the foreign fields during the next twelve months. Quite a number of these had been obliged to leave before this service, but there were 27 on the platform each of whom had oppor-

tunity to say just a few words as to personal experience, hopes and purposes. Dr. Merritt presided. The Divine blessing was invoked by Dr. Hart, after which the out-going missionaries were introduced according to their prospective fields.

Rev. George B. Ninde, Maderia Islands:

Africa. I am not from the Continent of Africa, but one of its Islands.

3. This is the fourth time I am looking forward to going to the foreign fields. I am sorry for all who are not going too.

What a mighty force it would be if during this year as many missionaries as are here tonight were going out to the foreign work. If we could have that assurance tonight it would rejoice our hearts more than anything else almost. O, if we only had more missionaries! So much work that should be done, but it is a physical impossibility for us to do more than we are doing. Only today I received a letter from my colleague and he said, "That you may be here by the 20th of July so we may not die from overwork, is the prayer of your affectionate brother." I have only been away since the 20th of March; but I did not come on account of my health and I hope to be back before the time mentioned. There is a ring in that prayer that would come from many other fields in the same way. I shall be by myself in the mountains, where I have to be my own housekeeper, pastor and school teacher. So when I am separated from the other missionaries, and friends, it will be a comfort to me to recollect the inspiration of this meeting.

Miss Sarah Hallman:

I always had a desire to be a missionary but there were a great many difficulties. When I was a child my mother said, "You can be my little missionary." Ten years ago she was taken home; a year ago last winter He called me to this special work, and I could not rest until I gave my life to Him. He has opened the door to Africa and I am going gladly.

Mrs. Johnston:

Seven years ago the Doctor said I could not live. We had three Christian women, they said "Mama is not going to live" and they wanted to stay with me. Mr. Johnson said they had better go home as we had no fire in the house. But they spent the night in prayer and came back and said they had prayed God to spare my life for them. It made me ashamed of my lack of faith--from that time on I seemed to renew my strength. I have spent three years in Africa and hope in August to go back again.

Rev. M. D. Kirkpatrick, M.D.:

Burma I have worked in Burma 17 years. I was disappointed in not going back last fall, but hope I shall not be disappointed again.

3. I think there are scores of missionaries here tonight that will bear witness that it is much harder to leave the work to come home than it was to leave home for the field when they first went out. The people there are like our own dear people, and we long to be with them. Remember we need your prayers. My wife has been nine months at a time in our station, without seeing a white face except mine. It is a great source of inspiration to know that Christians are praying for us, and you will share with us in the joy of the harvest.

Rev. G. R. Dye:

I return to a tribe in Burma called Chins, 250 thousand in number. When

I went out the first time it was a disappointment to me that I was not appointed to China. I wanted to go where things were being done, and to go to a little tribe like this seemed a great disappointment but I got comfort from our Secretary, Dr. Barbour, when he said, "It is the souls we are saving," and that thought has lingered with me. What greater thing is there on this earth than to save souls? I want to get back to those Chins as soon as possible.

Mrs. C. H. R. Elwell: Karen Women's Bible School, Rangoon.

My work has been in the station schools until 4 years ago. Now I am working for women alone and it is a beautiful work. I love it. I am glad that in my old age I can still help these and others. This will be the fourth time I have been from this country to Burma. It is no trial but a great joy. There has not been a day since I left but they have prayed for me. Will there be some one here praying for me when I go back?

Miss Lucy P. Bement, M.D.:

China I am glad to go back to China. I hope it may not be many
7. months and that my sister may be able to go back with me.

We were never so happy in our work at home as in China. I wish we were 6 or 12 instead of two. I am glad to go and I hope you will remember us in China. We have many friends there, and they are waiting for us.

Dr. Hart:

I expect to sail early in September. I shall carry with me pleasant recollections of this meeting, and go back with a stronger determination to help carry on the work I believe God has placed on my shoulders. The letters I have received since I have been here would touch you and deepen your interest in missions. I will not say farewell because I hope in some future time to be able to meet you again. I will say au revoir.

Miss Carrie I. Jewell:

When I went out 20 years ago the longest anyone gave me to live anywhere, was two years. I stayed there 20. What then? I start in for another 20. My song is "I'll go where you want me to go." My sailing date is—I hope—August 15th. I received a letter saying, "How many are you going to bring with you?" I have not the promise of one.

Mrs. W. H. Lingle:

Ten years ago tonight I stood on this platform to bid farewell and I said I was very happy, and some said it was because a gentleman was on the other side waiting for me. That gentleman is on this side now, and so I cannot be accused of that. Pray not so much for us, but for the native Christians, they need it as much as we do.

Mrs. Dr. Selden:

This is the third time I am to say farewell. I was not born out there, but my father and mother died there. And then I was broken down and had to come home. I thought of Naomi who went out with her family and came back alone, but the second time we came back four. Two little children God gave instead of the parents He took away. I have had an earnest desire this time to go right away. It seems as if I must go to finish up the work and not be a failure in God's sight.

Dr. C. C. Selden:

I am glad to be Mrs. Selden's husband and the father of those two children. It is with the greatest pleasure that I look forward to going back to do

something more for those poor insane and those who come to us for religious instruction.

Mrs. Chas. Mills :

We are just across from Port Arthur. I represent the only work for deaf mutes in China which has about 400,000 of that class of people. This is my second furlough home, after 20 years of service on the field. My dream is to be able to establish schools for the deaf under trained native teachers in some of the large stations in China in connection with as many of the mission stations as possible. My plea tonight is for China. I am only one, I wish I were 100, and every one to go to China. This is the time when China needs help. There are a number of self-supporting workers on the field who are doing what they can. My farewell word is Mizpah.

Mrs. T. J. Scott :

India We were five months on the journey when I first went out.

6. My latest work was in training the preachers' wives in connection with Bareilly Theological Training school. We have had

some fine women go out from this school to the work with their husbands in India. When I first arrived in India there were just three native people belonging to our mission. I started a little school on our veranda. I took a lesson from the teacher one day and gave it to them the next, and I presume my pronunciation was something marvelous. But they did learn. And one little boy from that school is now the Presiding Elder of that district with more than 10,000 native Christians under his care. This is my fourth furlough. I want you to pray for me to know whether it is my duty to go again.

Dr. Scott :

I have been trying very hard to get a substitute to go in my place,—and then go with the substitute. I know what it means to leave your beautiful America, and children, and the separation from wife for months and perhaps years. And the cholera and pestilence and such things, but "None of these things move me." "Neither count I my life dear unto myself ;" but I long to finish my course in India, and to share yet more in the joy of the great spiritual harvest that is whitening its plains.

Laura Austin : Appointee.

My words are only words of purpose tonight, because the work is an untried one. About three and a half years ago I was in the home of a friend and we were talking of God's call to this work, I had said, "I do not want to go," and she said "If God wants you to go He will make a way, and make you want to go." Long before I came here I was glad that I was to be a missionary, but since I have been here I have caught the spirit of gladness even more.

Mrs. Andrew L. Fraser : Appointee.

I am happy that the opportunity has come to me to go, for I have been interested in missions since I was 14 years of age. But these meetings have given a new inspiration to me.

Rev. Andrew L. Fraser : Appointee.

During the last ten years which I have spent in preparation for this work, there have been many trials. Years ago God called me and I consecrated myself to this work. Some wanted me to go without much preparation, but I said, "Wait till I have my education and if I am of the same mind then I will

go." As years passed I was more and more unwilling to go. Lately I have been ready and called myself Jonah. No man ever struggled more against going than I have. When I told my mother I was going you can imagine what the blow was to her. I went home to explain matters to her and when I saw the look of agony on her face I could not go. She said I wish God may take the cup from me, I returned to my studies on Monday at Rochester. On the following Friday afternoon God removed the cup from my mother's lips but I had to drink it. A telegram came "Mother is dead,—Come." Then I had an opportunity to go to the University of Chicago, and Jonah like I left the path and went to Chicago. But God troubled me and I could not find rest till I returned and said "Here I am for foreign mission work, for all time." You need not pity us. Not one of our friends is willing that we should go, but God has said "Go" and we go gladly. No work in America would tempt us to stay here, for the voice of God has said to us "Go."

Rev. Thos. C. Winn :

Japan
6.

One of my earliest recollections as a boy was of my mother going from my Illinois home down to Auburn to say good-bye to the first appointed missionary to Japan—my mother's only brother. Letters came from him constantly to our family, and my thoughts and affections were early turned to Japan, I began as a boy to plan to go there as a missionary and I thought of myself as traveling up and down that land teaching the Gospel. We are to go back for the fourth time after 28 years have passed since we were first appointed. I feel just what the brother said the other day—that I would rather be a missionary at God's call, than to be anything else in this world I know of. I am thankful I have been able to attend this conference. Glad of the many words of encouragement here. I am exceedingly thankful to this union for the resolutions passed this morning concerning Japan. They call for a very largely increased number of missionaries and a large amount of money. It is exactly what I have been hoping for, and in line with what I have dreamed of for Japan,—that the day would come when the Board and the Christians in America would realize the opportunity in that land, and hasten to improve it.

Mrs. T. C. Winn :

I think you who have been on the foreign field understand with what joy we return. We are not going to strangers but to our own very dear friends.

Rev. Chas. B. Tenny :

We are 20 miles from Mr. Winn, so almost next door neighbors. I am one of those unfortunate men who come home with a broken head. Nothing to lay it to except the hardness of the Japanese language. I first went out in 1900 and after three years returned for rest. This fall in October I expect to go back to Japan. I hope this time there will be no breakdown. We need a large reinforcement in our work.

Mrs. C. B. Tenny : Appointee.

Although I am a new missionary my interest is not new. My mother consecrated me even before my birth to the missionary work. When I was ten a returned missionary spoke in our church and I told my mother when I grew up I was going to be a missionary and from that day I had the desire to go, and I am going to Japan this fall if the Lord so wills.

Miss Annie L. Archer :

I hope I won't hurt your feelings when I say I am glad to say good-bye to you, to go to Japan, for the third time. If there is anyone doubtful about God's promises I would testify that there is more made up to us who have gone out to this work than lost. Of course all missionaries know what a joy is in the work. I know we are a small army but our help is in One that is mighty and our victory is sure.

Mrs. C. A. Clark :

I stand here in my husband's place with a great big question mark against myself. Am I going or am I not going? Our work has been in the most isolated station in Japan. No other denomination has been at work in all that field,—a field as large as the state of New Jersey. Ours is the only foreign house ever put up in that province. After it was done they wanted to see the queer house with doors, etc., I said "Let us do the thing right and tell them there is a certain time we will receive. Well, that day the stream began to pour in at 9 A. M., until 7 o'clock at night. The next day a larger stream than the day before. Just as if it were the British Museum. My husband says nearly 13,000 people visited us in the next three months, and he never exaggerates. I had a girls' school and my four babies were the kindergarten tools with which these girls worked. One old lady wanted to see the picture of our God and told her son to ask for it. He said "Their God is a spirit and ours is not a spirit." She said "Yes, but we must see the picture of their God because if I do not when I go to their world and see the Gods all standing in a row, how will I know which to thank for the kindness of the people here?" But "The love of God is broader than the measure of man's mind" and I expect to see that old woman on the other side.

. Miss Margaret Best :

Korea I return in August for the second term of service. Am glad

1. and eager to go. There are hundreds of thousands of simple hearted Koreans to whom the Gospel message has come with

wonderful power and force, and to whom the Gospel of Christ means everything. Many consider it the chief privilege of their lives to tell what they have heard to others. If there is a place in the world where the gospel is given freely, it is in Korea, by the Koreans. When the war broke out last year, we missionaries in our little faith felt that we would not see any great results of our work, but God worked in a wonderful way last year, and 1100 men and women in the one station alone were baptized into the Church. As you think in the months to come of this far eastern country, and remember John Chinaman and Japan and others, do not forget little Korea.

Miss Mary L. Matthews :

Turkey When about fourteen, Dr. Bushness of West Africa was in

1. Oberlin and I called on him. I said "Next time you go back I will go with you." My mother said if all her children wanted

to be missionaries she would not keep them back. She did not know I heard and remembered that. She was wise enough not to say anything about it to me. Nothing would tempt me from it but God's plain call. I do not know the future of Macedonia, but God is using the disturbances there to advance His cause.

**Farewell
Address.
Rev. C. S.
Eby, D.D.**

Farewell to the Missionaries ! When the honor was laid upon me to give the last words to this convention, and a message to our comrades who are leaving, my thoughts were troubled. No original message has come to me ; but a message of the first grand missionary to the Gentiles has been sounding in my ears. It was written with the name of the Church left out, but we happen to have a copy into which the name of Ephesus seems to have been written. But we can write our church instead. . . . There are three or four different ideas in this epistle, each preparatory for the next, and the culmination is at the last. The "Heavenlies" are those places where God's will is beginning to be done. Where we are beginning to let heaven in. The first thing is "Blessed be God who has blessed you with every spiritual blessing." There is not a spiritual blessing in heaven that is not in reach of us anywhere on earth. Christ made it possible that man should stand beside Him. From the heavens comes that power that sets us beside Jesus Christ. "That we all may be one in Him"—that is the heavenlies. We have experienced it in the fellowship of this memorable gathering. It will be realized to us as we labor in and with Christ in Japan or Africa or China or India or America. May that thought sanctify every common service, lighten every heavy burden, cheer every weary moment, and still every impatient impulse.

I pray that God's benediction may rest on this company, and the Holy Spirit write this message on the heart of every one in this congregation, that we all may work together in this one campaign, you abroad and we at home. And if you will, pray that the brother speaking may have his bonds removed, and may again declare the wonderful works of God—where his heart is—and his spirit dwells. For all I have and you have, I trust, is laid on the altar of service.

A few earnest words were spoken by Dr. Merritt. Rev. H. A. Crane gave them the words of Dr. Chas. F. Deems :

The world is wide
In time and tide,
And God is guide ; then do not hurry.

That man is blest
Who does his best,
And leaves the rest ; then do not worry.

"God be with you till we meet again"

was heartily sung ; the benediction was pronounced by Rev. H. A. Crane, and the twenty-second session of the International Missionary Union melted into memories of the past, while its members, glad and joyous, went forward to share the travail which makes His Kingdom come.

The International Missionary Union

Session of 1906.

Through the Superintendent, Mrs. Dr. Henry Foster, the Trustees of the Clifton Springs Sanitarium have again extended an invitation to the International Missionary Union to enjoy its hospitality for the next annual meeting.

As a place for physical recuperation and spiritual refreshing the Sanitarium offers special advantages to missionaries at all times, but during this week the resources of the institution are gratuitously at the service of those who, like their Master, in saving others could not save themselves.

Foreign Missionaries of all evangelical churches who expect to be in the United States at that time should plan to spend the week of June 6 to 12 in attendance upon this gathering which offers most exceptional opportunity for acquaintance, fellowship and conference among those who are pioneering the Kingdom of Christ in the ends of the earth and laying the foundation of real Christian civilization.

Members of the UNION are requested to call the attention of their co-workers to the mutual helpfulness of the organization and invite them to join, which they may do by sending name and address, with the membership fee of 50c. to the Secretary, Rev. H. A. Crane, Rochester, N. Y.

A copy of the *Index*, which is compiled from the full stenographic report of the session, is sent to every member whose present address is known. In order to make the *Index* self-supporting (a good principle in missionary work) a nominal price of 25c. is fixed which may be sent to the Treasurer, Rev. C. C. Thayer, M.D., Clifton Springs, N. Y.



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